

TEACH YOURSELF

NEW TESTAMENT GREEK

Some years ago an Englishman who was teaching New Testament Greek to Indian students and a Norwegian who was teaching it to Chinese students compared notes about method, and summed up the conversation in two words – "Bully them!" This book may be said to have arisen from that conversation, since there is clearly something wrong when keen young men who have a vocation for the Christian ministry have to be bullied into an essential part of the preparation for it. Two things are obvious about the standard grammars of New Testament Greek – first that they are dull, and secondly that the English is usually "biblical". Even in Britain it is now realised that the language of the Authorised or Revised Versions is not understood by the modern pagan, and to Indian students it is almost a new language which they have to learn as a step to Greek. Further, it creates a subconscious impression that the language of the New Testament was archaic, which is the exact opposite of the truth. The present writer made a few experiments with exercises in modern English, but these were not very successful, and it was the discovery of the companion book in this series, *Teach Yourself Greek* which inspired the method adopted in this book.

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GREEK



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NEW TESTAMENT GREEK

D. F. HUDSON



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TEACH YOURSELF NEW TESTAMENT GREEK

By

D. F. HUDSON
M.A. (Oxon.)



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PREFACE

Some years ago an Englishman who was teaching New Testament Greek to Indian students and a Norwegian who was teaching it to Chinese students compared notes about method, and summed up the conversation in two words—"Bully them!" This book may be said to have arisen from that conversation, since there is clearly something wrong when keen young men who have a vocation for the Christian ministry have to be bullied into an essential part of the preparation of it. Two things are obvious about the standard grammars of New Testament Greek—first that they are dull, and secondly that the English is usually "biblical". Even in Britain it is now realized that the language of the Authorized or Revised Versions is not understood by the modern pagan, and to Indian students it is almost a new language which they have to learn as a step to Greek. Further, it creates a subconscious impression that the language of the New Testament was archaic, which is the exact opposite of the truth. The present writer made a few experiments with exercises in modern English, but these were not very successful, and it was the discovery of the companion book in this series, *Teach Yourself Greek*, which brought a great hope that something similar might be done for New Testament Greek. The Classical book was useless after the first few lessons because of its completely different vocabulary, and because Hellenistic Greek has many peculiarities of its own, but a very sincere debt of gratitude must be recorded to the earlier book, which has provided the basic method of the present one, and also quite a number of illustrations. A number of colleagues in Indian theological colleges have been

encouraging in their comments on the book, and particular thanks are due to my colleague in Serampore College, Mr. Mathew P. John, M.A., M.Th., who has himself used the course in an early form and made many helpful suggestions, and to Dr. Thomas Sittler, formerly Principal of the Tamilnad Theological College, Tirumaraiyur, whose long experience made his comments very valuable, whilst in Britain encouragement and helpful comments have been made by my former teacher, Dr. A. M. Hunter, and by Mr. H. Carey Oakley, M.A., who has carefully and constructively scrutinized the proofs. But perhaps the most important contribution to the book has been by the "guinea-pigs" in three successive classes of students who bore with the incompleteness of earlier drafts and were always very ready to point out misprints in the typescript! The fact that they learned enough to pass the examination encouraged the hope that the course was workable.

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NOTE ON METHOD

For the last thirty or forty years there has been a lot of argument about the method of teaching languages and much has been said in favour of the "Direct Method". It is argued (and rightly) that the natural way to learn a language is the way by which a child learns its mother-tongue—by picking up the names of things, and by imitation. What is often forgotten is that no child is really fluent in its mother-tongue, which it hears spoken around it all the time, until it is in its teens. If, therefore, you can spend ten or a dozen years in an environment in which the language is spoken all the time, you can depend solely on the Direct Method! With Hellenistic Greek the question of environment is somewhat difficult until Mr. H. G. Wells' Time-machine becomes a reality, and in any case no one wants to spend ten or a dozen years learning it. Nor is it necessary, for the adult has powers of reasoning and co-ordination which can cut down the time of enabling him to grasp the general rules and principles which govern the grammar and syntax of a language. It is important, however, to bear in mind that the power of reasoning *organizes* the work, but does not cut it out altogether, and it involves a certain amount of learning by rote the basic patterns of the language. This course has been worked out to cover a period of roughly twenty-eight weeks, spending about eight hours a week, by which time it should be possible to get a working knowledge of the Greek of the New Testament. The attempt has been made to make the course interesting, and even in places amusing, but there is no painless method of learning any language in half a dozen easy lessons, and it is most important that the declensions

NOTE ON METHOD

and conjugations, in particular, should be learned, and learned thoroughly, as they come. The schoolmaster whose favourite punishment was an order to write out ten verbs was considered a harsh taskmaster, but an oft-delinquent pupil is now grateful for an ineradicable knowledge of conjugations! The Key to the Exercises is also at the back of the book and there is no difficulty in taking a little peep, "just to make sure", but the wise student will *write out* the exercise first and only then look at the correct version. It will be slower, but far, far surer in the result.

If you really get stuck, call on your nearest clergyman or minister—he has probably forgotten most of his Greek, but you will be doing him a favour if he has to stir up his memory again!

For the sake of economy no excerpts from the New Testament have been included in the book, but from Lesson XVI you will be able to start reading the simpler portions, and for this you will need a Greek Testament. The most convenient and up-to-date edition is that recently published by the British and Foreign Bible Society, which is adequate for even quite advanced study. A small dictionary will also be useful from this stage, and either *Souter's Dictionary*, published by the O.U.P., or Bagster's small dictionary, will be adequate. For further study Abbott-Smith's *Manual Lexicon of the Greek New Testament* is more comprehensive, whilst much more detailed discussion of grammar and syntax can be found in Jay's *New Testament Greek Grammar*, published by the S.P.C.K. Anything more advanced than these will lead you into the field of specialist studies.

INTRODUCTION

A lady is reported to have said to a missionary who had been engaged in translation of the New Testament into one of the Central African languages, "But why do that? If English was good enough for St. Paul, why isn't it good enough for them?" Anyone who has begun to read this book will at least not fall into that trap, but there are still many people who believe, consciously or unconsciously, that since the Bible is a sacred book the language of the Bible is in some sense "sacred language". The fact that the Greek of the Bible is different from the Greek of Homer, Euripides, Herodotus, Thucydides and Demosthenes is obvious as soon as we begin to read it, and until a couple of generations ago there were two explanations given for this, one being that the Greek of the New Testament was a special type of language devised by the Holy Spirit for imparting Divine Truth, and the other being that it was written by non-Greeks whose own language had corrupted their Greek. Round about the turn of the century people digging in the dry sands of the Nile valley discovered masses of documents written on papyrus, a kind of material made from the dried pith of reeds, which was the most common writing-material of the ancient world. Since it is a vegetable product it is very susceptible to damp, and it is only in the bone-dry sands of Egypt that it has a chance of preservation, but it was spread over the whole of the Mediterranean at the time of the New Testament. Startling facts about these papyrus documents were that they were written in exactly the same type of Greek as the New Testament, but they were not "inspired writings", they were letters, accounts, certificates, bills and all kinds of

INTRODUCTION

everyday documents, nor were they written by Jews whose Hebrew or Aramaic had "corrupted" the pure Greek of the Classical writers. The man who first made these widely known was a German scholar named Deissmann, who wrote a book called *Light from the Ancient East*, but many others have since then joined in the same work, and the results of their labours are most easily available in Moulton and Milligan's *Vocabulary of the Greek New Testament*. As a result of all these labours it was realized that the Greek of the New Testament was the common, everyday language of the first century and it is often referred to by the name "*Koine*", which is just the Greek word for "common".

The Gospel tells us that when Jesus was crucified an inscription was put on the Cross in Hebrew, Latin and Greek, and to people living in a country of one language like England that needs explanation (and I have seen some very strange ones produced), but I have lived for nearly twenty years in a place where all the railway stations have trilingual inscriptions on the platforms. They are in Bengali (the language of the province), Hindi (the language of the country), and English (the language most widely known by educated people). It was an everyday matter to put notices in Palestine in three languages, the language of the province (Hebrew, or more correctly, Aramaic), the official language of the Roman Empire (Latin), and the common lingua franca of the Mediterranean world (Greek), but this Greek was not the polished literary Greek of Athens which was used by authors who had a reputation for style, but the language which had been carried over the Eastern Mediterranean and as far as India, three centuries earlier, by the armies of Alexander the Great. He was not an Athenian but a Macedonian and his armies were cosmopolitan, so that the Greek they spoke was simplified and modified to be a suitable vehicle for ordinary people of many races. A serious

author considered that it was beneath his dignity to write "Common Greek", and for many centuries after that any author who wanted his work to be acceptable to educated people wrote, not in the style in which he normally spoke, but in the style in which people spoke in Athens in the fourth century B.C. That is why there are no other literary compositions in the same language as the New Testament, and that is why until the papyri were discovered, it was thought that this type of Greek was a peculiar "sacred tongue". It was really just the opposite: the men who wrote the New Testament were not concerned with literary pretensions, but with getting across to as many people as possible, in the language they could best understand, the message which they believed was the truth for all nations.

The language of the New Testament is "Common Greek", not a sacred language, as was previously thought; but the other old idea—that the Greek has been "corrupted" by Jewish writers who were not writing their mother-tongue—has something of truth in it. The English of Texas is not the same as the English of Yorkshire or Melbourne, and all of them differ from "standard English", but it would be well to stand at a safe distance before telling a Texan, or a Yorkshireman, or an Australian that his language is "corrupt"! Similarly, the Greek of the people in different regions of the Mediterranean world differed, especially when it was their second language and not their mother-tongue. A Frenchman speaking English, or an Englishman speaking French, tends to express himself in the way in which he would do in his mother-tongue, and if he is not completely conversant with the other language he tends to appear "quaint". Since the mother-tongue of almost all the New Testament writers (perhaps excluding Luke) was some form of Semitic language, this has affected their use of Greek. Also, just as an Englishman writing

about a religious subject will find that his language is affected by the language of the Authorized Version, so these people also were affected by the language of their Bible, which was the Greek version of the Old Testament which we call the Septuagint. This version was translated in Alexandria for the Greek-speaking world, and since it was translated by Jews, whose mother-tongue was Hebrew, this too has been very much affected by a Hebrew style.

Another point to remember when reading the New Testament, is that all English versions are the work of a particular group, or a particular person, therefore the English style tends to be the same from Matthew to Revelation. A little acquaintance is enough to recognize whether a man is reading from the A.V., the R.V., Moffatt, or J. B. Phillips, no matter from which part of the New Testament he is reading. But the Greek of the New Testament is not so constant in style, indeed it is very varied. By the standard of literary Greek the "best" style is that of the Epistle to the Hebrews, and the next that of St. Luke, in the Third Gospel and Acts, whilst the "worst" style is that of the Book of Revelation, which is full of grammatical solecisms and is clearly written by a man who was used to speaking Hebrew, not Greek. It is clear on the grounds of style alone that the same person could not have written the Fourth Gospel and the Book of Revelation, but there must have been two different Johns.

Another point which is interesting is that the First Letter of Peter is written in quite good Greek. It is clear from the letter itself that the writer was Sylvanus (Silas), who acted as Peter's amanuensis, but it is also likely that Peter himself was able to dictate the Greek and check it. He was a Galilean, and Galilee was a bilingual area. In England it is very difficult to realize what it means to live in a bilingual or multi-lingual area, but there are some areas of the

INTRODUCTION

world where it is not uncommon for ordinary people to be fluent in three or four languages. Therefore it is very likely that the disciples, and Jesus himself, who were inhabitants of Galilee, would be equally at home when speaking in Greek as in Aramaic, and probably knew enough of Latin to get along with official business. There are many things in the New Testament which are more easily understood if it is realized that the events it describes and the words spoken, come from an area in which people were accustomed to speak more than one language, and in which the most common language for communication between people of different races was the language which is found in the New Testament. To misquote the lady mentioned at the beginning of this Introduction, "If Greek was good enough for Jesus and his disciples, it is good enough for us to take the trouble to learn it."

LESSON I

THE ALPHABET

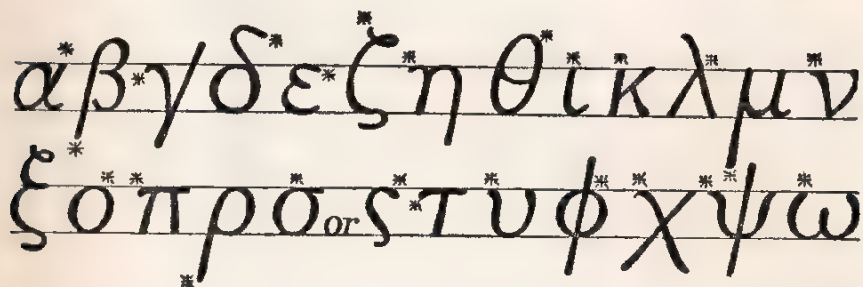
The Letters

The heading of this chapter itself gives you a start, because the word "alphabet" comes from the name of the first two letters of the Greek alphabet—alpha and beta. Through geography you have probably also learned a third—delta—and through geometry a fourth—pi—whilst the common phrase "from alpha to omega" gives you the last. So already there are five of the twenty-four letters known to you by name, and you will probably recognize others.

Greek was originally written in capitals, and the earliest manuscripts of the New Testament are all in capitals, but later a quicker "cursive", or running, script was devised and for the most part this superseded the former "uncial", or capital, script. In many Greek texts printed today capital letters are only used for proper names, though some also print them at the beginning of a sentence or paragraph, but this is not necessary and you can safely leave them out at present, and pick them up as you go along. Out of the twenty-four, ten (*ABEZIKMNOT*) are exactly the same as in English, ten are completely different, and four look the same but are really different, so you should pay particular attention to these four, which are *HPYX*. Note them in the list below, and see what they stand for in Greek, so that you will not be misled.

The letters you will use are the small letters, and it is rather important to start with the correct way of writing them. If you can persuade someone to show you it is

best, but if not, look carefully at the diagram, and, in particular, start writing each letter at the point indicated by the asterisk. Nearly all the letters can be written without lifting the pen from the paper, and this is how they should be made. They should not be joined together, but should each be separate, just like English when it is "printed" by hand. Notice that $\beta\delta\zeta\theta\lambda\xi\varphi\psi$ protrude above the top line, and $\beta\gamma\zeta\eta\mu\rho\varsigma\phi\chi\psi$ below the bottom line. The tails of $\zeta\xi\varsigma$ should be quite short, but definitely below the line, and the bottoms of ν and υ should be carefully distinguished, as also the small tangent at the top of σ which distinguishes it from o .



Letter	English	Greek small	Capital
Alpha	a	α	A
Beta	b	β	B
Gamma	g	γ	Γ
Delta	d	δ	Δ
Epsilon	e (short)	ϵ	E
Zeta	z	ζ	Z
Eta	e (long)	η	H
Theta	th	θ	Θ
Iota	i	ι	I
Kappa	k	κ	K
La(m)bda	l	λ	Λ

Letter	English	Greek small	Capital
Mu	m	μ	M
Nu	n	ν	N
Xi	x	ξ	Ξ
Omikron	o (short)	o	O
Pi	p	π	Π
Rho	rh	ρ	P
Sigma	s	σ or ς	Σ
Tau	t	τ	T
Upsilon	u	υ	Y
Phi	ph	φ	Φ
Chi	ch	χ	X
Psi	ps	ψ	Ψ
Omega	o (long)	ω	Ω or Ω

Notes on Letters

Greek has two extra vowels compared with English, since there are two pairs (ϵ - η and o - ω) of which the former is the short form and the latter the long form of the same sound. The letter ι is never dotted in Greek, and sometimes it is written underneath another letter, as mentioned in the next lesson.

Two consonants should be noted particularly:

1. Sigma has two forms— ς , which is found *only* at the end of a word, and σ , which is found at *any other position* than last letter. E.g. the word for "resurrection" in Greek is *anastasis*, which is written $\alpha\nu\alpha\sigma\tau\alpha\sigma\iota\varsigma$.
2. Gamma takes the place of a nasal sound (n) before the guttural letters $\gamma\kappa\xi\chi$, so that the combinations are pronounced as follows: $\gamma\gamma$ —ng, $\gamma\kappa$ —nk, $\gamma\xi$ —nx, $\gamma\chi$ —nch. If two words are combined, and one originally ends with a ν and the other starts with a guttural,

the first is modified according to this rule, e.g.
συν + γενης = συγγενης.

Pronunciation

Apart from this one peculiarity Greek pronunciation is straightforward, since letters are always pronounced the same, and all letters are pronounced. There has been much argument about the way the ancient Greeks themselves pronounced the language, but in general there are two accepted ways of pronouncing Classical and New Testament Greek (neither of which is the way in which Modern Greek is pronounced!). Since your main concern is not to speak the language, but to read the New Testament, it does not really matter which way you use, but here is the Revised Pronunciation decided on by the Classical Association some years ago, which is the one most commonly used.

α—(i) long as in father	ν—as in <i>not</i>
(ii) short as in <i>cat</i>	ξ—as in <i>wax</i>
β—as in <i>bad</i>	ο—as in <i>got</i>
γ—as in <i>go</i> (never soft as in gentle)	π—as in <i>poor</i>
δ—as in <i>did</i>	ρ—as in <i>rich</i>
ε—as in <i>get</i>	σ—as in <i>mouse</i>
ζ—as “dz” in <i>adze</i>	τ—as in <i>tea</i>
η—a pure vowel not found in standard English; like a Yorkshireman’s “eh” or French <i>père</i>	υ—a thin vowel like French <i>u</i>
θ—soft as in <i>thin</i>	(i) long as in <i>rue</i>
ι—(i) long as in <i>feet</i>	(ii) short as in <i>du</i>
(ii) short as in <i>fit</i>	φ—as English <i>f</i> in <i>fish</i>
κ—as in <i>king</i>	χ—as Scots <i>ch</i> in <i>loch</i> (never as <i>ch</i> in <i>church</i>)
λ—as in <i>long</i>	ψ—as in <i>lapse</i>
μ—as in <i>man</i>	ω—a pure long vowel not found in standard English; like a Yorkshireman’s “oh”

Diphthongs

αι—as in <i>Isaiah</i>	αυ—as in <i>gown</i>
ει—as in <i>grey</i>	ευ, ηυ—as in <i>few</i>
οι—as in <i>boil</i>	ου—as in <i>moon</i>
υι—as in French <i>lui</i> , almost like English <i>wee</i>	

Now look at some of the things around you and try to write down and pronounce their names: You are probably sitting on a *καθεδρα* by the side of a *τραπεζα* and you are reading a *βιβλιον* which you are holding in your *χειρ*. You are writing with a *καλαμος* which you probably hold in your *δεξια χειρ*, though some people use the *αριστερα χειρ*. You are studying Greek, so you are a *μαθητης*, and using this book you can be your own *διδασκαλος*. If someone asks what you are doing with the *καλαμος* you can say, “*γραφω*”. I hope the lesson has not been so indigestible that you are suffering from *δυσπεψια*.

KEY

(cover this up until you have done the exercise)

You should have been able to guess the meaning of the Greek words in the above paragraph, but here you can check them with the pronunciation.

<i>καθεδρα</i> —kathedra—chair, seat—a cathedral is a Bishop’s seat.
<i>τραπεζα</i> —trapedza—table—but probably not trapezium-shaped!
<i>βιβλιον</i> —biblion—book—hence Bible and bibliography.
<i>χειρ</i> —cheir—hand—hence a <i>chiropodist</i> , who treats hands and feet.
<i>καλαμος</i> —kalamos—pen—originally a reed, for writing on wax.

δεξια χειρ—dexia cheir—right hand—the connected word in Latin gives us *ambidextrous*.

ἀριστερα χειρ—aristera cheir—left hand.

μαθητης—mathētēs—a learner, student—nowadays the word is monopolized by the *mathematicians*, but originally included all studies.

διδασκαλος—didaskalos—teacher—hence didactic.

γραφω—graphō—I am writing—hence graph and all the words which end in -graphy.

δυσπεψια—dyspepsia, since the Greek *v* has come into its English derivatives as “y”, almost without exception.

This set of words contains all the letters of the Greek alphabet, so write them out several times until you can do it fluently.

LESSON II

BREATHINGS, IOTA SUBSCRIPT, READING

Check the list of words you have learned to read, and add another—*ἱματιον*, pronounced “himation”, meaning a garment. Perhaps you wondered why *ἀριστερα* was written with a comma over the first letter, and now you see that *ἱματιον* also has a comma, but it is turned the other way round. The first comma makes no difference to the pronunciation of *ἀριστερα*, but the second one adds an aspirate to *ἱματιον*. In Greek there is no letter “h”, but there are words beginning with an aspirate, which is indicated in this way. These two commas are called “breathings”, and the first one (´) is a *smooth* breathing, which does not affect the pronunciation of the letter, whilst the second (͵) is a *rough* breathing, which gives it an aspirate.

There are five simple rules about breathings:

1. Every word in Greek which begins with a vowel has a breathing.
2. If the word is aspirated it has a ROUGH breathing (͵), if it is unaspirated it has a SMOOTH breathing (´); IT MUST HAVE ONE OR OTHER, IF IT BEGINS WITH A VOWEL.
3. If it begins with a diphthong (two vowels pronounced together), the breathing is put on the second vowel.
4. Capitals have the breathing just in front of the top of the letters, e.g. Ἄδαμ, Ἰησους, Ἑβραιοι, Ἰσαακ, Ἱερουσαλημ.
5. The letter ρ beginning a word is usually given a breathing, and that is why words in English derived from Greek are spelt “rh”, like rhythm, rhombus, rhubarb, and rhinoceros.

Now look at these sentences:

ὁ διδασκαλὸς ἐστὶν ἐπὶ τῇ καθεδρᾷ—The teacher is on the chair.

τὸ βιβλίον ἐστὶν ἐπὶ τῇ τραπέζῃ—The book is on the table.

τὸ ἱμάτιον ἐστὶν ἐπὶ τῷ διδασκάλῳ—The garment is on the teacher.

The long vowels *α*, *η*, *ω* when combined with *ι* take "iota subscript" (written under). These are mostly, but not always, at the end of words.

Punctuation

The following signs of punctuation are used in printed Greek, though it must be remembered the early manuscripts of the New Testament did not have any punctuation at all.

, comma · semi-colon . full-stop ; question-mark

Notice particularly the semi-colon and question-mark which are different from English usage.

Accents

Printed Greek also has accents on words, ' ' ~, but these were invented by a grammarian in the third century B.C. to help people read the poetry of Homer. They do not appear in manuscripts before the seventh century A.D., so if people managed to read the New Testament without them for five or six hundred years, we can probably do the same. In a few cases they distinguish words which have different meanings, but the differences can usually be inferred from the context. In some cases they are completely arbitrary, and the present writer confesses that after thirty years he is still shaky on accents!

Here is the Lord's Prayer in Greek. First cover up the key and then try to read it through. Read it again before each lesson and you will soon have it by heart.

Πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθῆτω τὸ ὄνομα σου. ἔλθτω ἡ βασιλεία σου. γενηθῆτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δος ἡμῖν σημερον. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφηκάμεν τοῖς ὀφειλεταῖς ἡμῶν, καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμον, ἀλλὰ ῥῦσαι ἡμᾶς ἀπο τοῦ πονηροῦ. ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

KEY

Pater hēmōn ho en tois ooranois, hagiasthētō to onoma soo. elthetō hē basileia soo. genēthētō to thelēma soo, hōs en ooranō kai epi gēs. ton arton hēmōn ton epioosion dos hēmin sēmeron. kai aphes hēmin ta opheilēmata hēmōn hōs kai hēmeis aphēkamen tois opheiletais hēmōn. kai mē eisenenkēs hēmas eis peirasmon, alla rhoosai hēmas apo too ponēroo. hoti soo estin hē basileia kai hē dunamis kai hē doxa eis toos aiōnas. amen.

LESSON III

READING PRACTICE

Check the words you learned in Lessons I and II.

διδασκαλος, μαθητης, τραπεζα, καθεδρα, βιβλιον, χειρ, ιματιον.

Now, how many Greek words do you know? Nine or ten? You have learnt nine or ten in these two lessons, but what about all the words that you knew before? Here are fifty of them, some which you will find in the New Testament, some from other Greek, but all of which have come into English, and other languages, almost unchanged. Write them in English and you will see the meanings.

Nos. 1-24 are mostly classical, nos. 25-50 are all New Testament.

- | | | |
|---------------|------------------|---------------|
| 1. ὄρχηστρα | 18. συνοψις | 35. στιγμα |
| 2. ἰδεα | 19. θεσις | 36. χαρακτηρ |
| 3. κινημα | 20. διλημμα | 37. σκηνη |
| 4. δραμα | 21. δευτερονομος | 38. παθος |
| 5. κλιμαξ | 22. παραλυσις | 39. μiasma |
| 6. κωμα | 23. τηλεφωνη | 40. ἀντιθεσις |
| 7. ἦχω | 24. βακτηρια | 41. βαθος |
| 8. νεμεσις | 25. διαγνωσις | 42. αὐτοματον |
| 9. ἐμφασις | 26. ἀναλυσις | 43. δογμα |
| 10. ὑποθεσις | 27. γενεσις | 44. ἦθος |
| 11. πνευμονια | 28. ψυχη | 45. κοσμος |
| 12. ἀσθμα | 29. δυσεντερια | 46. κανων |
| 13. φθισις | 30. ζωνη | 47. θερμοσ |
| 14. χαος | 31. ἀσβεστος | 48. βασις |
| 15. διπλωμα | 32. κρισις | 49. χορος |
| 16. ἀτλας | 33. καταστροφη | 50. ἐξοδος |
| 17. κρατηρ | 34. ἀναθεμα | |

READING PRACTICE

Notes on the Greek words

Generally in transliteration "y" replaces "v", and "c" replaces "κ". 1 Originally the place where the chorus dance in the theatre; 3 from a root which means "move"; 4 root δρα- "do"; 5 orig. "ladder"; 6 root φα- "speak"; 10 lit. place under; 11 root πνε- "blow" or "breathe" (cf. pneumatic tyres); 13 root φθι- "deteriorate"; 15 orig. something doubled-up; 16 the name of the giant who held up the sky, from root meaning "untiring"; 17 lit. "mixing-bowl", and therefore the bowl-shaped top of a volcano; 18 lit. "seeing-together", root ὁπ- "seeing", hence "optical" etc.; 19 lit. "placing"; 20 lit. "double-taking"; 21 lit. "second law"; 22 lit. "loosening" of control of limbs; 23, 24 are modern Greek words, 23 is from the roots τηλε- "far" and φωνε- "speak", 24 is lit. "little rods" from the shape of microbes; 25 root γνω- "know"; 26 lit. "loosening-up"; 27 root γεν- "become"; 29 lit. "bad-inside"; 30 lit. "belt"; 31 roots α- "not" and σβε- "extinguish"; 32 lit. "judging"; 33 root στρεφ- "turn"; 37 orig. tent for actors' dressing-room, which was decorated for a backcloth; 40 lit. "placing against"; 42 root αὐτο- "self"; 43. lit. "that which is decided"; 46 lit. "rule", also used of a carpenter's measure; 50 roots ἐξ "out" and ὁδος "way".

Now turn to Matthew v. 1-16 in your Greek New Testament. Don't bother to try to make out the meaning, but just read the words, and you will find that soon several of them will be obvious. Then, if you want more practice, turn to some other passage which you know well, and read it through in Greek, noticing how some of the meanings become clear as you read.

Try to spot English words, and look them up in the English Dictionary, to see whether they come from Greek or not.

LESSON IV

DECLENSIONS OF NOUNS AND ADJECTIVES

1. ἀγαθὴ κορὴ βλέπει κακὸν ἄνθρωπον.
A good girl sees a bad man.
2. ὦ ἀγαθὴ κορὴ, τηρεῖ.
O good girl, watch out.
3. ὁ κακὸς ἄνθρωπος ἄρπαζει τὴν ἀγαθὴν κορὴν.
The bad man seizes the good girl.
4. “ὦ κακὲ ἄνθρωπε” λέγει ἡ κορὴ τῷ κακῷ ἄνθρωπῳ,
“ἀπελθε”.
“O bad man”, says the good girl to the bad man,
“go away”.
5. ὁ κακὸς ἄνθρωπος κλέπτει τὴν τῆς ἀγαθῆς κορῆς πηρὰν.
The bad man steals the good girl's bag.
6. καὶ λέγει τῇ ἀγαθῇ κορῇ κακὸν λόγον.
And says to the good girl a bad word.
7. ἡ ἀγαθὴ κορὴ τυπτεῖ τὸ τοῦ κακοῦ ἀνθρώπου πρόσωπον.
The good girl smacks the bad man's face.

Let us look at the persons involved in this episode and see what happens to them. When we look at the good girl we see that in English she is the same all through, except that she gets “s” in sentence 5, but in Greek she changes quite a lot. These changes are quite familiar to Indian students whose languages treat words in the same way. The alteration in the endings of words to show their different function in the sentence is called INFLECTION, and Greek, like most Indian languages (but unlike English), is inflected.

Let us look, then, at the function of the girl in each sentence.

In sentence 1 she is the DOER of the action;

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In sentence 2 she is the PERSON ADDRESSED;

In sentence 3 she is the OBJECT of the action;

In sentence 5 she is the POSSESSOR of the bag;

In sentence 6 she is the INDIRECT OBJECT. The direct object is the word, and she is the person to whom it is said, and who is therefore indirectly affected by the action.

Let us now look at the function of the man, and see how he also changes.

In sentence 1 he is the OBJECT of her action;

In sentence 3 he is the DOER of the action;

In sentence 4 he is the PERSON ADDRESSED;

In sentence 4 also he is the PERSON INDIRECTLY AFFECTED;

In sentence 7 he is the POSSESSOR of the face.

There are three points to notice:

1. both the girl and the man change their endings, but
2. they do not have the same set of endings, and
3. “good” and “bad” also change *their* endings, and also the endings of the girl's adjectives are different from the endings of the man's.

The name for the part of the word which does not change (ἀγαθ-, κορ-, κακ-, ἄνθρωπ-) is the STEM, and the name for the part which changes is the ENDING, whilst the different forms of the words are called different CASES. In Greek there are FIVE CASES:

NOMINATIVE case, expressing the DOER (Lat.—nomen—name).

VOCATIVE case, expressing PERSON ADDRESSED (Lat.—voco—call).

ACCUSATIVE case, expressing the OBJECT.

GENITIVE case, expressing POSSESSOR or ORIGIN (cf. Genesis).

DATIVE case, expressing INDIRECT OBJECT (Lat.—do—give).

In the examples above there is ONE girl and ONE man, and all the cases are in the SINGULAR NUMBER, but there are other endings to express the PLURAL NUMBER. (In Classical Greek there is also a dual number, but you are spared that.)

The different sets of endings are accounted for because the man is MASCULINE GENDER and the girl is FEMININE GENDER.

Now it is clear that since the *form* of the word decides its particular function, it does not matter what is its position in the sentence, since it would have the same meaning in any of the following orders:

ἀγαθη κορη βλεπει κακον ανθρωπον
κακον ανθρωπον βλεπει ἀγαθη κορη
βλεπει κακον ανθρωπον ἀγαθη κορη
ἀγαθη κορη κακον ανθρωπον βλεπει

However, it is usually true that the order in the New Testament is Subject—Verb—Object, and if the order is varied it is done to lay emphasis on a particular word, by putting it in a prominent position, either as first word, or as last word, in the sentence.

It is also most important to notice that adjectives must have the same function as the noun to which they refer, and must, therefore, be in the same CASE; they must also have the same NUMBER, and the same GENDER. A singular noun must have a singular adjective, a plural noun must have a plural adjective; a masculine noun must have a masculine adjective, and so on.

(Note: GENDER in Greek is not the same as SEX. Males

are usually masculine and females feminine, though κορασιον, “a young girl”, is neuter; but things may be of any gender, e.g. “table” and “chair” are feminine, “house” is masculine, and “book” is neuter. The gender is seen from the *form* of the word.)

We can now look at the forms of the words we have met already.

The forms ending in -η are called FIRST DECLENSION, the forms ending in -ος are called SECOND DECLENSION, and since adjectives have both forms we can get everything together by taking an adjective as an example.

κακος—bad

	Masc.	Singular Fem.	Neut.
Nom.	κακ-ος	κακ-η	κακ-ον
Voc.	κακ-ε	κακ-η	κακ-ον
Acc.	κακ-ον	κακ-ην	κακ-ον
Gen.	κακ-ου	κακ-ης	κακ-ου
Dat.	κακ-ω	κακ-η	κακ-ω

	Masc.	Plural Fem.	Neut.
Nom.	κακ-οι	κακ-αι	κακ-α
Voc.	κακ-οι	κακ-αι	κακ-α
Acc.	κακ-ους	κακ-ας	κακ-α
Gen.	κακ-ων	κακ-ων	κακ-ων
Dat.	κακ-οις	κακ-αις	κακ-οις

ἀγαθος has exactly the same endings.

ανθρωπος has the endings of the first column.

κορη has the endings of the second column.

Note: In all neuter nouns and adjectives the nom., voc. and acc. are the same, and all neuter plurals have alpha.

The dative case always has an iota, and the genitive plural always has *-ων*.

Sometimes the plural of an adjective may be used to express a general class, in which case the gender of the adjective is expressed in English by adding a word like "men" or "women" or "things", e.g. *κακοι* may mean "bad men", *κακαι* "bad women" and *κακα* "evil things".

THERE IS NO WORD IN GREEK TO EXPRESS "THINGS" IN A GENERAL SENSE. THIS IS ALWAYS DONE BY USING A NEUTER FORM OF AN ADJECTIVE OR THE NEUTER ARTICLE.

EXERCISE Ia

1. ὁ ἄνθρωπος ἐστίν* ἀγαθός.
2. ὁ ἀγαθὸς διδάσκαλος γράφει τοὺς λόγους.
3. ἡ κορη βλέπει τὸ τοῦ κακοῦ ἀνθρώπου πρόσωπον.†
4. ὁ ἀδελφὸς ἀρπάζει τὸ τοῦ δούλου ἱμάτιον.
5. ὁ θεὸς τηρεῖ τὸν κόσμον.
6. ὁ λόγος τῆς γραφῆς ἐστίν ἀγαθός.
7. τὸ βιβλίον ἐστίν ἐν τῇ πηρᾷ.
8. ὁ ἄνθρωπος καθίζει ἐπὶ τῇ καθεδρᾷ.

EXERCISE Ib

1. The girl is good.
2. The bad man sees the good girl.
3. The teacher's book is good.
4. The girl speaks a word to the brother.
5. O man, God is good.

Vocabulary I

Nouns

ἄνθρωπος—man
 ἀδελφός—brother
 διδάσκαλος—teacher
 δοῦλος—servant
 θεός—god
 κόσμος—world
 λόγος—word

κορη—girl
 πηρα—bag
 καθεδρα—seat
 γραφή—writing
 ἱμάτιον—garment
 πρόσωπον—face
 βιβλίον—book

Adjectives

ἀγαθός—good
 κακός—bad
 σοφός—wise
 πρῶτος—first

καλός—beautiful
 ἔσχατος—last
 πιστός—faithful
 τρίτος—third

Verbs

ἐστι(ν)—is
 γράφει—writes
 βλέπει—sees
 ἀρπάζει—snatches

τηρεῖ—watches
 καθίζει—sits
 διδάσκει—teaches
 λέγει—says

(Note: * When ἐστι is followed by a vowel it adds a ν to help the pronunciation.)

† The possessive genitive is usually placed between the article and noun of the thing possessed.)

EXERCISE II

Write down the English words which are derived from the following Greek words:

νεος—λογος	μεσος—ποταμος	φιλος—αδελφος
οικος—νομος	θρονος	αριστος—κρατος
τυραννος	θεος—λογος	χλωρος—φυλλον
δημος—κρατος	μακρος—κοσμος	μικρος—σκοπος
κρυπτος—γραφη	ομοιος—παθος	ανεμος—μετρον
αγγελος	ζων—λογος	βιος—λογος
ειδωλον	ορθος—δοξα	μικρος—φωνη
υμνος	φιλος—σοφια	κυκλος
ιερος—αρχη	αυτος—γραφη	μεγας—φωνη
μονος—αρχη	παλαιος—γραφη	

The following are the literal meanings of the words in English:

new—word	middle—river	friend—brother
house—law	—	best—rule
autocratic ruler	god—word	green—leaf
people—rule	large—world	small—looking
hidden—writing	like—suffering	wind—measure
messenger	animal—word	life—word
shadow, image	straight—opinion	little—sound
—	friend—wisdom	circle
sacred—rule	self—writing	big—sound
alone—rule	old—writing	

LESSON V

THE DEFINITE ARTICLE

Greek has no word for “a” (indefinite article) but it has a word for “the” (definite article).

It is used as in English, AND ALSO

- With Abstract Nouns, e.g. Wisdom—*ἡ σοφία*.
- With words which signify whole classes, e.g. Men are good—*οἱ ἄνθρωποι εἰσιν ἀγαθοί*.
- With Proper Nouns, e.g. Jesus—*ὁ Ἰησοῦς* (but this is sometimes disregarded in the New Testament).

The declension of the article is as follows:

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ὁ	ἡ	το	οἱ	αἱ	τα
Acc.	τον	την	τό	τούς	τάς	τα
Gen.	του	της	του	των	των	των
Dat.	τω	τη	τω	τοις	ταις	τοις

Try to translate the following sentences from Greek authors:

- μεγα βιβλιον μεγα κακον (Callimachus).
- ὁ ἀνεξεταστος (unexamined) βιος οὐ βιωτος ἄνθρωπων (Plato).
- ἄνθρωπος πολιτικον ζων (Aristotle).
- ὁ φιλος ἐστιν ἄλλος (other) αὐτος.
- χρονος παιδευει τους σοφους. (παιδευει educates).
- ἐν ἀρχῃ ἦν ὁ λογος και ὁ λογος ἦν προς (towards) τον θεον και θεος ἦν ὁ λογος.
- ἐγω εἰμι το Ἄλφα και το Ὠμεγα, ἀρχη και τελος, ὁ πρωτος και ὁ ἐσχατος.

The Verb "to be"

The verb "to be" does not express action, but tells us something about the state, condition or character of the subject, e.g. The man *is* bad; John *is* a doctor; Mary *was* in the house. "Bad" and "doctor" are not objects, since they are not affected by any action and therefore they are not put into the accusative case in Greek. They *complete* the sense of the sentence, so they are *complements*, they *predicate* some quality of the subject, so they are *predicates*.

RULE: THE VERB "TO BE" TAKES THE SAME CASE AFTER IT AS BEFORE IT.

The Indicative tenses of the verb "to be" are as follows:

Present	Past	Future
<i>Singular</i>		
I am— <i>εἰμί</i>	I was— <i>ἦμην</i>	I shall be— <i>ἔσομαι</i>
You are— <i>εἶ</i>	You were— <i>ἦσθα</i>	You will be— <i>ἔσει</i>
He is }— <i>ἐστί(ν)</i>	He was }— <i>ἦν</i>	He will be }— <i>ἔσται</i>
She is }	She was }	She will be }
It is }	It was }	It will be }
<i>Plural</i>		
We are— <i>ἐσμεν</i>	We were— <i>ἦμεν</i>	We shall be— <i>ἔσόμεθα</i>
You are— <i>ἐστε</i>	You were— <i>ἦτε</i>	You will be— <i>ἔσεσθε</i>
They are— <i>εἰσίν(ν)</i>	They were— <i>ἦσαν</i>	They will be— <i>ἔσονται</i>

(Note: In English "you" may be singular or plural; in turning it into Greek the context must be carefully noted to see which it is, and the proper form used.)

LESSON VI

NOUNS IN -o—SECOND DECLENSION

It may seem a little strange to consider the Second Declension Nouns before we consider the First Declension, but since we have already looked at the Adjectives, it is convenient to start with the first column, and to recognize the superiority of the masculine!

The prevailing vowel in the endings of this declension is -o and words ending in -ος in the nominative are all masculine, except about half-a-dozen, which are feminine, whilst words ending in -ον in the nominative are all neuter. These latter have -α in the nominative, vocative and accusative plural.

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nom.	λογος	λογοι	βιβλιον	βιβλια
Voc.	λογε	λογοι	βιβλιον	βιβλια
Acc.	λογον	λογους	βιβλιον	βιβλια
Gen.	λογου	λογων	βιβλιου	βιβλιων
Dat.	λογω	λογοις	βιβλιω	βιβλιοις

Here are some more with their meanings:

ἀπόστολος—apostle
 ἄρτος—bread
 θάνατος—death
 κύριος—lord
 λαός—people

ἀργύριον—silver, money
 δαιμόνιον—demon
 δένδρον—tree
 ἔργον—work
 εὐαγγέλιον—gospel
 ἱερόν—temple
 παιδίον—child
 πλοῖον—boat

And these three are FEMININE:

ἐρημος—desert	πρόβατον—sheep
παρθένος—maiden, girl	τέκνον—child
ὁδός—way, road	σάββατον—sabbath
	σημεῖον—sign, miracle

EXERCISE IIIa

1. τὸ δένδρον ἐστὶν ἀγαθόν.
2. ὁ θεὸς φίλει τοὺς ἀγαθοὺς.
3. τὰ παῖδιά ἦν ἐν τῷ ποταμῷ.
4. ὁ φόβος τοῦ κυρίου ἐστὶν ἀρχὴ τῆς σοφίας.
5. ὁ λαὸς οὐ τηρεῖ τὸν λόγον τοῦ θεοῦ.

EXERCISE IIIb

6. The demons are in the world.
7. The apostle sees the books of the children.
8. The life of men is good.
9. Death is the lord of men.
10. The child is in the boat.

Vocabulary

φιλεῖ—loves	χρυσός—gold
οὐ—not (put immediately BEFORE the word it qualifies)	
φοβός—fear	ἐν—in

(Note: Neuter plural nouns are often followed by a singular verb, as in sentence 3.)

LESSON VII

NOUNS IN -α AND -η—FIRST DECLENSION

There are four types of nouns in the First Declension, the first three being all Feminine and the fourth being Masculine.

1. Nouns ending in -η declined like the feminine of κακός.

	Singular	Plural
Nom.	κορη	κοραι
Voc.	κορη	κοραι
Acc.	κορην	κορας
Gen.	κορης	κορων
Dat.	κορη	κοραις

You have already had:

ἀρχή—beginning	διαθήκη—testament
σκηνή—tent	ζωή—life
γραφή—writing	ζώνη—belt
καταστροφή—catastrophe	φωνή—sound, voice

Here are some more:

ἀγάπη—love	συναγωγή—synagogue
γῆ—earth	τέχνη—art, skill
λύπη—grief	εἰρήνη—peace
ὀργή—anger	κεφαλή—head
ἐντολή—commandment	παραβολή—parable
δικαιοσύνη—righteousness	ψυχή—soul, life

2. Nouns whose stems end in ε, ι or ρ have -α instead of -η in all their endings. These are called “α-pure” words.

	<i>Singular</i>	<i>Plural</i>
Nom.	πήρα	πηραι
Voc.	πηρα	πηραι
Acc.	πηραν	πηρας
Gen.	πηρας	πηρων
Dat.	πηρα	πηραις

Note: κορη is an exception to this rule, but it is not found in the New Testament and it has served our purpose, so can now be ignored.

You have already had:

σοφία—wisdom	δυσεντερία—dysentery
καθέδρα—seat	

Here are some more:

χώρα—country	ἐπαγγελία—promise
θύρα—door	ἐξουσία—authority
ἡμέρα—day	παραγγελία—commandment
καρδία—heart	βασίλεια—kingdom
ᾠρα—hour	ἁμαρτία—sin
γενεα—generation	ἀλήθεια—truth
ἐκκλησία—assembly	χαρά—joy

3. Nouns with *-a* in the Nominative, and stems NOT ending in *ε*, *ι* or *ο* have *-ης*, *-η* in Genitive and Dative singular. These are called “*a*-impure”.

The only ones you are likely to meet are:

γλῶσσα—tongue	δόξα—opinion, glory
θάλασσα—sea	τράπεζα—table

Note also: Adjectives with stems ending in *ε*, *ι* or *ο* also have *a*-pure endings, like:

		<i>Singular</i>	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	μικρος	μικρα	μικρον
Voc.	μικρε	μικρα	μικρον
Acc.	μικρον	μικραν	μικρον
Gen.	μικρου	μικρας	μικρου
Dat.	μικρω	μικρα	μικρω
		<i>Plural</i>	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	μικροι	μικραι	μικρα
Voc.	μικροι	μικραι	μικρα
Acc.	μικρους	μικρας	μικρα
Gen.	μικρων	μικρων	μικρων
Dat.	μικροις	μικραις	μικροις

Like this are:

ιερος—sacred	δευτερος—second	ἄξιος—worthy
ἅγιος—holy	δικαιος—just	ἕτερος—other
ιδιος—own	καθαρος—pure	πονηρος—wicked
ὅμοιος—like	παλιος—ancient	νεος—new

4. The first three classes are all Feminine, and the fourth class is Masculine. These nouns all indicate a profession or permanent characteristic of a man, and all except one end in *-της*. (The parallel Latin ending, from which many English words are derived, is *-tor*, e.g. doctor, actor, prosecutor, rector, etc.)

	<i>Singular</i>	<i>Plural</i>
Nom.	μαθητης	μαθηται
Voc.	μαθητα	μαθηται
Acc.	μαθητην	μαθητας
Gen.	μαθητου	μαθητων
Dat.	μαθητη	μαθηταις

Like this are:

βαπτιστής—Baptist	δεσπότης—master
κλέπτης—thief	τελώνης—tax-collector
προφήτης—prophet	ὑποκριτής—play-actor, hypocrite
στρατιώτης—soldier	κριτής—judge
πολίτης—citizen	ληστής—robber
ἐργάτης—workman	

Also Proper Nouns like Ἰωάννης, Ἰορδάνης, Ἡρώδης.

(Note: (i) To show that they are masculine, and to make it different from the nominative, the genitive is in -ου.

(ii) In the vocative they have -α.

(iii) One common noun, and a few Proper Nouns have -α for η: a young man—νεανίας—has singular νεανίας, νεανία, νεανίαν, νεανίου, νεανία.)

EXERCISE IVa

1. ἡ γλῶσσα πολλῶν (many) ἐστὶν αἰτία κακῶν.
2. ὁ βίος βραχύς (short) ἡ τέχνη μακρά (Hippocrates).
3. λήπης ἰατρός ἐστὶν ὁ χρηστὸς φίλος (Menander).
4. ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μενῶν (he who remains) ἐν τῇ ἀγάπῃ μένει ἐν τῷ θεῷ καὶ ὁ θεὸς ἐν αὐτῷ (him).
5. ἡ δικαιοσύνη καὶ ἡ ἀλήθεια καὶ ἡ ἀγάπη εἰσὶν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

EXERCISE IVb

6. The peace of God watches over the souls on earth.
7. God sees the grief of men's hearts and saves them (αὐτοὺς).
8. The world is in sin and does not have love.
9. The apostle writes the Scriptures.
10. The voice of the Lord speaks words of truth.

αἰτία—cause ας ἡ	οὐ, οὐκ, οὐχ—not (see note below)
βίος—life ου ο	γραφαί—Scriptures
καί—and	μένει—remains
ἐν—in, on (followed by Dative) (see Lesson XXII)	σώζει—saves
ἰατρός—doctor ου δ	ἔχει—has
μακρός—long α ὅν	λάλει—speaks
χρηστός—good, kind ἡ ὅν	

(Note: The first negative is used before a word beginning with a consonant, the second before a word beginning with a smooth breathing, and the third before a word beginning with a rough breathing.)

EXERCISE Va

(Some New Testament verses)

1. ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω, ἀλλ' ἐντολὴν παλαιάν.
2. ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν (which) ἤκουσατε (you heard).
3. παῖδια, ἐσχατὴ ὥρα ἐστίν.
4. ἐν τούτῳ (in this) φανερά (clear) ἐστὶ τα τέκνα τοῦ θεοῦ καὶ τα τέκνα τοῦ διαβόλου.
5. ἡ ἐντολὴ αὐτοῦ (his) ζωὴ αἰωνίου ἐστίν.
6. οὐκ ἐστὶ παρὰ (from) θεοῦ ὁ ἄνθρωπος, ὅτι (because) το σαββατον οὐ τηρεῖ.
7. ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ.
8. πολλοὶ (many) ἐσονται πρῶτοι ἐσχατοὶ καὶ οἱ ἐσχατοὶ πρῶτοι.
9. το τέλος (end) τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρὰς καρδίας.
10. κατεπαύσεν (rested) ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ (from) παντῶν τῶν ἔργων αὐτοῦ.

(Note: *αἰώνιος*—eternal—has the same form in feminine as masculine (see Lesson XX). *ἀπο, παρα*—from (see Lesson XXII).)

EXERCISE Vb

Write down the Greek equivalents, in the proper cases, of the words in italics:

The life of a robber is not always happy. No one offers him *love*, he receives no *glory*, and *in his heart* he knows *the grief* of loneliness. But *he has skill* and cunning *in his work*. One day *a robber* saw a *tax-collector* going along the road. *The man* carried *a bag* and *in the bag* was *gold*. *The robber* waited until *the other man* came near and called to him. *The tax-collector* turned *his head* and saw *the robber* but did not know what to do. The robber asked him how he got *the gold* and the tax-collector showed him a *sheet of paper* on which was written *the law* of income-tax. The robber said, "Your *skill* in robbery is better than mine; keep your *gold*, Master."

(Sheet of paper—*χαρτης*.)

LESSON VIII

THE VERB—PRESENT TENSE

Verbs alter their endings to denote:

- (i) The person who does the action (e.g. I write, he writes).
- (ii) The time at which it is done (e.g. I write, I wrote).

In English these variations only apply to a few parts of the verb, but in Indian languages and in Greek they apply to all. In Greek there are six different endings in each tense, three in the singular, called first, second, and third persons, and three in the plural (1s.—I, 2s.—you, 3s.—he, she, it; 1p.—we, 2p.—you, 3p.—they).

In English the different tenses (Past, Present, Future) are usually expressed by using an auxiliary verb, parts of the verbs "to be" and "to have", but in Greek this is also done by altering the endings. This means that in Greek the form of the verb indicates not only the action, but the person doing it and the time. *γραφω* means "I write" or "I am writing", and it is not necessary to use *ἔγω* before it because the ending *-ω* indicates the person.

The endings of the Present Indicative Tense in Greek are:

<i>Singular</i>	<i>Plural</i>
1st person I— <i>ω</i>	We— <i>ομεν</i>
2nd person You— <i>εις</i>	You— <i>ετε</i>
3rd person He, she, it— <i>ει</i>	They— <i>ουσι</i>

You have already met some verbs in the third person singular, *γραφει, βλεπει, αρπαζει, καθιζει, μενει, σωζει, εχει*.

As with the nouns, the part of the verb which is constant

is called the STEM, and the part which changes is called the ENDING. If you remove the third person singular ending (-ει) from the above verbs you can add the other endings and get the complete Present Tense. To repeat all the forms of a tense is called "TO CONJUGATE". Here is the conjugation of the Present Tense of γραφω.

	Singular	Plural
1st person	γραφω	γραφομεν
2nd person	γραφεις	γραφετε
3rd person	γραφει	γραφουσι(ν)

(Note: The third person plural, like ἐστι, adds -ν before a following vowel to help pronunciation.)

A verb is usually referred to, and listed in dictionaries, by the first person singular of the present tense.

Here are some more verbs:

ἀκουω—hear	ἀποθνησκω—die	ἀποστελλω—send
βαλλω—throw	ἐγειρω—rouse	ἐσθιω—eat
εὕρισκω—find	κρινω—judge	λαμβάνω—
λεγω—say	πιστευω—believe	take, receive
γινωσκω—know	μανθανω—learn	πινω—drink
κλεπτω—steal	ἄγω—lead	κατακρινω—condemn
χαιρω—rejoice	λυω—loosen	διδασκω—teach
ὅτε—when	κριτής—judge	ψεύστης—liar
ὅτι—that, because	νεκρός—dead	σωτηρία—salvation
ἀλλά—but	εἰ—if	

EXERCISE VI

ὅτε ἄνθρωπος λεγει ὅτι ἐστιν ἄγαθος, γινωσκω ὅτι ψευστης ἐστι. ἐν ἄνθρωποις ἡ ἁμαρτια μενει και οὐχ εὕρισκομεν ἄγαθον ἄνθρωπον ἐν τῷ κοσμῳ. ὅτε οἱ ἄνθρω-

ποι κρινουσιν ἄλλους, λεγουσιν ὅτι οἱ μαθηται οὐ μανθανουσι, των ιατρων οἱ φιλοι ἀποθνησκουσι, οἱ τελωναι κλεπτουσι. εἰ τους κριτικους ἀκουετε, πιστευετε ὅτι οὐκ ἐστιν ἄνθρωπος δικαιος και ἄξιος δοξης. ὁ θεος ἐστιν ἄγαθος, οἱ ἄνθρωποι πονηροι και ὑποκριται. λαμβανουσι τα των ἄλλων, ἐσθιουσιν και πινουσι. ἀλλὰ ὁ θεος γινωσκει τας ἁμαρτίας των ἄνθρωπων και σωζει αὐτους. οἱ ἄνθρωποι ἀποθνησκουσιν ἐν ταῖς ἁμαρτίαις. ἀλλ' ὁ θεος ἐγχειρει τους νεκρους· εἰ πιστευομεν, σωτηριαν ἔχομεν.

Note the declension of αὐτος, which is used as third person pronoun:

	Masculine	Feminine	Neuter
Singular			
Nom.	αὐτος—he	αὕτη—she	αὐτο—it
Acc.	αὐτον—him	αὐτην—her	αὐτο—it
Gen.	αὐτου—of him, his	αὐτης—of her, hers	αὐτου—of it, its
Dat.	αὐτῷ—to him	αὐτῇ—to her	αὐτῷ—to it
Plural			
Nom.	αὐτοι—they	αὗται—they	αὐτα—they
Acc.	αὐτους—they	αὐτας—they	αὐτα—they
Gen.	αὐτων—of them	αὐτων—of them	αὐτων—of them, their
Dat.	αὐτοῖς—to them	αὐταῖς—to them	αὐτοῖς—to them

ἄλλος—"other"—is declined exactly the same. Note particularly that the nominative singular neuter is in -ο instead of -ον.

LESSON IX

THE VERB—FUTURE TENSE

This differs from the Present only by the addition of *-σ-* between the stem and the ending: ἀκουω—ἀκουσ^ω · πιστευω—πιστευ^ω.

If the last letter of the stem is a consonant, *σ* is assimilated to it:

π, πτ, β, φ plus *σ* becomes *ψ*
 κ, γ, χ, σσ „ *σ* „ ξ
 θ, ζ „ *σ* „ σ

Some verbs have vowel stems in *ε*, *α* or *ο* and in this case the future lengthens the vowel to *η* or *ω*: φιλεω—φιλησ^ω (I love), τιμαω—τιμησ^ω (I honour), πληρωω—πληρωσ^ω (I fill). (These verbs will be dealt with more fully in Lesson XVII.)

(Note: Three exceptions to this last rule: καλεω—καλεσ^ω (I call), τελεω—τελεσ^ω (I complete), εαω—εασ^ω (I allow).

We can therefore construct the following typical Futures:

	Diphthong stem	Consonant stem
<i>Singular</i>		
I	ἀκουσ ^ω	γραφ ^ω
You	ἀκουσ ^{εις}	γραφ ^{εις}
He	ἀκουσ ^{ει}	γραφ ^{ει}
<i>Plural</i>		
We	ἀκουσομεν	γραφομεν
You	ἀκουσετε	γραφετε
They	ἀκουσουσι	γραφουσι

THE VERB—FUTURE TENSE

Vowel Stems

	(-εω)	(-αω)	(-οω)
<i>Singular</i>			
I	φιλησ ^ω	τιμησ ^ω	πληρωσ ^ω
You	φιλησ ^{εις}	τιμησ ^{εις}	πληρωσ ^{εις}
He	φιλησ ^{ει}	τιμησ ^{ει}	πληρωσ ^{ει}
<i>Plural</i>			
We	φιλησομεν	τιμησομεν	πληρωσομεν
You	φιλησετε	τιμησετε	πληρωσετε
They	φιλησουσι	τιμησουσι	πληρωσουσι

The declension of the First and Second Person Pronouns is:

Nom.	I—ἐγ ^ω	We—ἡμε ^{ις}
Acc.	Me—ἐμ ^ε , με	Us—ἡμα ^ς
Gen.	My—ἐμ ^{ου} , μου	Our—ἡμ ^{ων}
Dat.	To me—ἐμ ^{οι} , μοι	To us—ἡμ ^{ιν}

		<i>Singular</i>	<i>Plural</i>
Nom.	You—	σ ^υ	ὑμ ^{εις}
Acc.	You—	σε	ὑμα ^ς
Gen.	Your—	σου	ὑμ ^{ων}
Dat.	To you—	σοι	ὑμ ^{ιν}

(Note: The shorter forms—με, μου, μοι—do not occur at the beginning of a phrase.)

THE TEN COMMANDMENTS

ἐγ^ω εἰμι κυριος ὁ θεος σου ὅστις (who) ἐξηγαγον (led) σε ἐκ γῆς Αἰγυπτου.
 οὐκ ἔσονται σοι θεοὶ ἕτεροι πλην (except) ἐμ^{ου}.
 οὐ ποιήσεις εἰδωλόν · οὐ προσκυνήσεις αὐτοῖς, οὐδὲ λατρεύ-
 σεις αὐτοῖς · ἐγ^ω γὰρ εἰμι κυριος ὁ θεος σου, θεος ζηλωτης.

οὐ λημψει (you shall take) τὸ ὄνομα κυρίου του θεου σου ἐπὶ ματαιῶν (in vain) μνησθητι (remember) τὴν ἡμέραν του σαββατου ἁγιαζειν (to make holy) αὐτήν· ἐξ ἡμέρας ἐργασει (you shall work) καὶ ποιησεις παντα (all) τὰ ἔργα σου. τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σαββατον κυρίου του θεου σου· οὐ ποιησεις ἐν αὐτῇ ἔργον, σὺ καὶ ὁ υἱός σου, καὶ ἡ θυγατὴρ σου, ὁ παῖς σου καὶ ἡ παιδισκὴ σου, ὁ βους σου καὶ τὸ ὑπόζυγιον σου, καὶ παν κτηνός (beast) καὶ ὁ προσηλύτης ὁ παροικῶν (dwelling) ἐν σοί.

τίμα (honour) τον πατέρα καὶ τὴν μητέρα σου. οὐ μοιχεύσεις· οὐ κλέψεις· οὐ φονεύσεις· οὐ ψευδομαρτυρήσεις.

οὐκ ἐπιθυμήσεις τὴν γυναῖκα του πλησίον σου κ.τ.λ.

προσκυνεῶ—worship	ὑπόζυγιον—animal under the yoke
λατρεῶ—serve	προσηλύτης—stranger (cf. proselyte)
ποιεῶ—do, make	ψευδομαρτυρεῶ—give false evidence
φονεῶ—murder	ματαιός—vain
μοιχεύω—commit adultery	υἱός—son
ἐπιθυμῶ—desire	θυγατὴρ—daughter
ἕξ—six	ὄνομα—name
ἑβδομος—seventh	πλησίον—near-by
ζηλωτής—jealous man	γυναῖκα—wife
σαββατον—sabbath	πατέρα—father
παῖς—boy, servant	μητέρα—mother
παιδισκὴ—maidservant	
βους—ox	

(These last three are in the accusative case; their declensions are given in the next lesson.)

ἐκ—out of

ἐν—in, on

κ.τ.λ. (καὶ τὰ λοιπὰ) is the abbreviation equivalent to “etc.”

Future Tenses of Liquid Verbs

Verbs whose stem ends in a liquid (λ, μ, ν, ρ) have somewhat different forms in the Future. The Greeks did not like the pronunciation of σ after these letters, so the σ was dropped and an ε which combined with the ending was put in its place. In four of the six forms the ε is absorbed into the diphthong of the ending, -ω, -εις, -ει and -ουσι, but in the first and second person plural it turns the short vowel into a diphthong, ου and ει.

Words which have λλ in the Present Tense drop one λ in the Future, whilst words which have a diphthong in the stem before λ, ν, ρ shorten it in the Future. Here are some typical forms:

Present				
μένω	βάλλω	ἀγγέλλω	αἶρω	σπείρω
(remain)	(throw)	(announce)	(lift up)	(sow)
Future				
μενώ	βάλω	ἀγγέλω	ἄρω	σπερώ
μενεις	βάλεις	ἀγγελεις	ἄρεις	σπερεις
μενει	βαλει	ἀγγελει	ἄρει	σπερει
μενουμεν	βαλουμεν	ἀγγελουμεν	ἄρουμεν	σπερουμεν
μενειτε	βαλειτε	ἀγγελειτε	ἄρειτε	σπερειτε
μενουσι	βαλουσι	ἀγγελουσι	ἄρουνσι	σπερουσι

EXERCISE VIIa

τῇ ἑβδόμῃ ἡμέρᾳ ἄξομεν τὰ παῖδια εἰς τὰ δένδρα, καὶ διδάξομεν αὐτοὺς τὰ μυστήρια τῆς γῆς. βλέψουσι τοὺς καρπούς καὶ τὰ φύλλα. ἐν τοῖς ἀγροῖς οἱ δούλοι φυλάξουσιν τὰ πρόβατα καὶ ὁ ἀγαθὸς δούλος σώσει αὐτὰ ἀπο τῶν ληστών.

EXERCISE VIIb

In the last day the judge of the world will sit in the

heavens and the angels will bring the men. You will hear the account (λογος) of your sins, and you will see the righteousness of God. He will save you from destruction and will have mercy on you. No one is worthy of his love, but we shall see his glory and shall believe in (εἰς, followed by accusative) him.

EXERCISE VIIIa

μακαριος ὁ ἄνθρωπος ὃς τηρεῖ τὰς παραγγелиας τοῦ θεοῦ· αὐτὸς σώσει τὴν ψυχὴν αὐτοῦ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ὃς δὲ οὐ τηρεῖ βλέπει τὴν ὀργὴν τοῦ θεοῦ. γινωσκόμεν γὰρ ὅτι οἱ ἄγγελοι γραφουσι τὰ ἔργα τῶν ἀνθρώπων ἐν τῷ βιβλίῳ τῆς ζωῆς. ὁ θεὸς κρίνει τὸν κόσμον κατὰ (according to) τὰ ἔργα αὐτῶν καὶ πέμψει τοὺς ἀνθρώπους εἰς τὸν μισθόν. πέμψει τοὺς ἀγαθοὺς εἰς ζωὴν καὶ τοὺς κακοὺς εἰς ἀπώλειαν.

EXERCISE VIIIb

The teacher will teach the students the truth, but the students will not hear. They will desire wisdom, but they will not do the deeds of wisdom. Then the teacher will say, "You will seek me, but I shall not lead you to wisdom". The words of the teacher will remain in the hearts of the wicked students and will witness to them (αὐτοῖς).

φυλασσω—guard

οὐρανός—heaven

καρπός—fruit

οὐδείς—no one

ὃς—who

μισθός—reward

μακαριός—happy

ἐλεεω—have mercy on

ἀπώλεια—destruction

ζητεω—seek

ἀπο—from (followed by genitive)

τοτε—then

ἀγρός—field

πέμπω—send

μυστήριον—mystery

μαρτυρεω—witness

εἰς, πρὸς—to (followed by accusative) (when expressing motion)

(Note: δε—but, γὰρ—because, for. These two words are "enclitic", which means that they cannot come as the first words in the phrase with which they are connected, though in English they are translated first. Note that "for" in English is ambiguous, and may mean "on behalf of", "in the interest of", as well as "because". γὰρ in Greek ONLY MEANS "FOR" WHEN IT IS EQUIVALENT TO "BECAUSE".)

LESSON X

THIRD DECLENSION

The Third Declension includes all the nouns not in First or Second.

Some grammars make it very complicated and show as many as 60 types, but many of these have only minor differences, and some do not occur in the New Testament. There are really two main groups:

Group I—Consonant Stems—5 masculine or feminine types; 1 neuter.

Group II—Vowel Stems—3 masculine or feminine types; 1 neuter.

In some of the types nouns of both masculine and feminine gender are found, but some types are exclusively one or other. Neuter types are quite distinct and only have neuter nouns.

The endings of the Third Declension have the same basic form, but there are some modifications in Group II. They are as follows:

<i>Masculine and Feminine</i>		
	<i>Singular</i>	<i>Plural</i>
Nom.	(various)	-ες
Voc.	(various)	-ες
Acc.	-α	-ας
Gen.	-ος	-ων
Dat.	-ι	-σι

THIRD DECLENSION

<i>Neuter</i>				
	(I)		(II)	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Nom.	-μα	-ματα	-ος	-η
Voc.	-μα	-ματα	-ος	-η
Acc.	-μα	-ματα	-ος	-η
Gen.	-ματος	-ματων	-ους	-εων
Dat.	-ματι	-μασι	-ει	-εσι

To find the stems to which these endings are attached, drop the ending (-ος) of the Genitive Singular.

The Nominative Singular must be learned individually, but in most cases can be easily inferred.

Note that three endings have the same characteristic letters as First and Second Declensions—dative singular -ι; genitive plural -ων; neuter plural -α.

The Neuter nouns of Group II have vowel stems ending in -ε, and this combines with the usual Third Declension endings to produce the forms noted above.

The following words belong to the various types of Group I on page 40:

Type 1 λέων, λέοντος, ὁ—lion
 ὀδούς, ὀδόντος, ὁ—tooth

Type 2 σάλπιγξ, σάλπιγγος, ἡ—trumpet
 σάρξ, σαρκός, ἡ—flesh
 γυνή, γυναικός, ἡ—woman, wife
 φλόξ, φλογός, ἡ—flame
 θρίξ, τριχός, ἡ—hair

(Note: Vocative singular of γυνή is γύναι; dative plural of θρίξ is θριξί.)

GROUP I—CONSONANT STEMS

Type No.	1	2	3	4	5	6
Nom.	ἀρχων	φυλαξ	ἐλπις	ποιμην	σωτηρ	γραμμα
Gen.	ἀρχοντος	φυλακος	ἐλπίδος	ποιμενος	σωτηρος	γραμματος
Gender	All M.	M. & F.	Usually F.	M. & F.	M. & F.	All Neuter
Meaning	ruler	guard	hope	shepherd	saviour	letter (of alphabet)
<i>Singular</i>						
Nom.	ἀρχων	φυλαξ	ἐλπις	ποιμην	σωτηρ	γραμμα
Voc.	ἀρχων	φυλαξ	ἐλπι	ποιμην	σωτερ	γραμμα
Acc.	ἀρχοντα	φυλακα	ἐλπιδα	ποιμενα	σωτηρα	γραμμα
Gen.	ἀρχοντος	φυλακος	ἐλπίδος	ποιμενος	σωτηρος	γραμματος
Dat.	ἀρχοντι	φυλακι	ἐλπίδι	ποιμενι	σωτηρι	γραμματι
<i>Plural</i>						
Nom. Voc.	ἀρχοντες	φυλακες	ἐλπιδες	ποιμενες	σωτηρες	γραμματα
Acc.	ἀρχοντας	φυλακας	ἐλπιδας	ποιμενας	σωτηρας	γραμματα
Gen.	ἀρχοντων	φυλακων	ἐλπίδων	ποιμενων	σωτηρων	γραμματων
Dat.	ἀρχουσι	φυλαξι	ἐλπίσι	ποιμεσι	σωτήρσι	γραμμασι

THIRD DECLENSION

Type 3 λαμπάς, λαμπάδος, ἡ—lamp
 ἔρις, ἔριδος, ἡ—strife
 παῖς, παιδός, ὁ and ἡ—boy, girl
 νύξ, νυκτός, ἡ—night (dat. plur.—νυξί)
 πούς, ποδός, ὁ—foot
 χάρις, χάριτος, ἡ—grace

(Note: Accusative singular of ἔρις is ἐρίν; vocative singular of παῖς is παι.)

Accusative singular of χάρις is χάριν, except in one passage where it is χάριτα.)

Type 4 μῆν, μηνός, ὁ—month
 εἰκὼν, εἰκόνης, ἡ—image
 ἡγεμών, ἡγεμόνης, ὁ—leader
 κύων, κύνος, ὁ—dog κύων (voc)
 χειμὼν, χειμῶνος, ὁ—winter
 αἰὼν, αἰῶνος, ὁ—age
 ἀμπελὼν, ἀμπελῶνος, ὁ—vineyard
 χιτὼν, χιτῶνος, ὁ—shirt, tunic
 ἀγὼν, ἀγῶνος, ὁ—game, contest

(Note: The stem of κύων is κυν- and dative plural is κύσιν.)

There is no rule about whether a noun keeps the long vowel, like αἰων, or shortens it, like εἰκων. The difference must just be learnt.

πῦρ (fire) is of this type, but is neuter, and is only found in the singular: nominative, vocative, accusative πῦρ, genitive πυρός, dative πυρί.)

Type 5 (All these are partly irregular, so are given in full)

Nom. Gen. Gender Meaning Singular	χείρ χειρός ἡ hand	ἀστήρ ἀστέρως ὁ star	ἄνθρωπος ἀνδρός ὁ man	πατήρ πατρός ὁ father	μήτηρ μητρός ἡ mother	θυγάτηρ θυγατρὸς ἡ daughter
Nom. Voc. Acc. Gen. Dat. Plural	χείρ χείρ χείρα χειρός χειρί	ἀστήρ ἀστήρ ἀστέρα ἀστέρως ἀστέρι	ἄνθρωπος ἄνθρωποι ἀνδρα ἀνδρός ἀνδρί	πατήρ πάτερ πατέρα πατρός πατρί	μήτηρ μήτερ μήτρα μητρός μήτρι	θυγάτηρ θυγατέρ θυγατέρα θυγατρὸς θυγατρί
Nom. Acc. Gen. Dat.	κρίσις κρίσις κρίσις κρίσις	ἀστέρες ἀστέρας ἀστέρων ἀστέρας	ἄνδρες ἄνδρας ἀνδρῶν ἀνδράσι	πατέρες πατέρας πατέρων πατόρασιν	μήτερες μήτερας μήτερων μήτορας	θυγατέρες θυγατέρας θυγατέρων θυγατράσιν

Type 6 (All Neuter)

χρῆμα—thing	ὄνομα—name
ἁμάρτημα—sin	στόμα—mouth
πνεῦμα—spirit, wind	πάθημα—suffering
θέλημα—will	παραπτώμα—fault
σπέρμα—seed	σῶμα—body
ὄραμα—vision	βάπτισμα—baptism
αἷμα—blood	ῥῆμα—word
κρίμα—judgement	σχίσμα—division

These nouns are all formed from verbal stems, and indicate the *product* of the action of the verb.

In Group II, Type 1 are a number of words in -σις which are also from verbal stems and indicate the *process* of the action, e.g. from stem κρι- we get κρισις which means "act of judging", whilst κριμα means "result of judging, verdict". The English word "judgement" can be used in either sense, but Greek has separate words.

There is also a group of words which do not end in -μα but which otherwise have the same endings, and are also neuter:

τίρας, τέρατος—miracle	ὑδωρ, ὕδατος—water
φῶς, φωτός—light	ἅλας, ἄλατος—salt
ὠς, ὠτός—ear (dative plural ὠσί)	

The following words belong to the types of Group II:

Type 1

κρίσις—judgement, ἄφεσις—forgiveness, ἀνάστασις—resurrection, and many verbal nouns in -σις. All feminine.

Type 2

There are very few words of this type. ὕς, ὕος—pig, which is either masculine or feminine; στάχυς—ear of corn.

GROUP II—VOWEL STEMS

Type No.	1	2	3	4
Nom.	πόλις	ἰχθύς	βασιλεύς	γένος
Gen.	πόλεως	ἰχθύος	βασιλέως	γένους
Gender	F.	M.	M.	N.
Meaning	city	fish	king	race, nation
<i>Singular</i>				
Nom.	πόλις	ἰχθύς	βασιλεύς	γένος
Voc.	πόλι	ἰχθύ	βασιλεῦ	γένος
Acc.	πόλιν	ἰχθύν	βασιλέα	γένος
Gen.	πόλεως	ἰχθύος	βασιλέως	γένους
Dat.	πόλει	ἰχθύι	βασιλεῖ	γένει
<i>Plural</i>				
Nom. Voc.	πόλεις	ἰχθύες	βασιλεῖς	γένη
Acc.	πόλεις	ἰχθύας	βασιλέας (-εῖς)	γένη
Gen.	πόλεων	ἰχθύων	βασιλέων	γενέων (γενῶν)
Dat.	πόλεσι	ἰχθύσι	βασιλεῦσι	γένεσι

Type 3

Words expressing an office, such as *ιερεὺς*—priest, *γραμματεὺς*—scribe, *γονεὺς*—parent. All masculine.

Type 4

εἶος—year, *κέρδος*—gain, *ὄρος*—mountain, *σκότος*—darkness, *πλῆθος*—crowd, *τέλος*—end. All neuter.

DO NOT MIX THESE UP WITH SECOND DECLENSION NOUNS.

EXERCISE IXa

- οἱ μὲν ἄνθρωποι ἔχουσι χεῖρας καὶ πόδας, οἱ δὲ κύνες μόνον πόδας.

- αἱ λαμπάδες λάμπουσιν ἐν ταῖς χερσὶ τῶν θυγατέρων.

3. A Boy's Epitaph

δωδεκ' ἔτων τὸν παῖδα πατὴρ ἀπέθηκε (laid) Φιλίππος ἐνθαδε (here) τὴν πολλὴν (great) ἐλπίδα, Νικοτελὴν.

- παντῶν χρημάτων ἄνθρωπος μετρον ἔστιν.

- ἐν τῷ Νεῖλῳ κροκοδειλοὶ πολλοὶ (many) εἰσιν· οἱ Αἰγυπτιοὶ οὐκ ἀποκτείνουσιν αὐτοὺς, ἱεροὺς νομίζοντες (thinking). ὁ κροκοδειλὸς τοὺς τοῦ χειμῶνος μηνᾶς οὐκ ἐσθιει οὐδέν, καὶ τὸ πολὺ (most) τῆς ἡμέρας διατριβὴ ἐν τῇ γῇ, τὴν δὲ νύκτα ἐν τῷ ποταμῷ· θερμότερον (warmer) γὰρ ἔστι τὸ ὕδωρ τοῦ αἵθερος (than the air—see Lesson XXI). ἔχει δὲ ὁ κροκοδειλὸς ὀφθαλμοὺς ὕψος, μεγάλους (big) ὀδοντάς κατα λόγον (in proportion) τοῦ σώματος. γλῶσσαν δὲ μόνον ζῶων οὐκ ἔχει, οὐδὲ κινεῖ τὴν κατω γναθὸν. οἱ μὲν ἄλλοι φευγουσιν αὐτόν, ὁ δὲ τροχιλὸς (wagtail) ἐν εἰρηγῇ ἔστιν. ὁ γὰρ κροκοδειλὸς ἐν τῷ ποταμῷ ἔχει τὸ στόμα μεστὸν βδελλῶν (full of leeches). ἔκβας δὲ (coming out) εἰς τὴν γῆν ἀνοίγει τὸ στόμα καὶ ὁ τροχιλὸς ἐμβαίνει εἰς αὐτό καὶ καταπίνει τὰς βδελλὰς· ὁ δὲ κροκοδειλὸς οὐ βλαπτεῖ αὐτόν.

ἀποκτείνω—kill	οὐδέν—nothing	διατριβώ—spend
αἶθρῃ—air	κινεῖ—moves	ὀφθαλμός—eye
γνάθος—(fem.) jaw	κατω—lower	φεύγω—flee
ἀνοίγω—open	ἐμβαινῶ—enter	βλάπτω—harm
καταπίνω—drink up	δώδεκα—twelve	μόνον—only

... μέν ..., ... δε These two words are “enclitic”, i.e. they cannot be first word in a sentence. They are used to contrast two phrases, and when preceded by an article they mean “the one . . .”, “the other . . .”

EXERCISE IXb

A boy is a wonderful animal. When he is small he sees visions of hope and knows that he will do good things in the world. When he is a student he reads his books and learns many things (πολλά). His parents rejoice in his wisdom, and believe that he will seek glory in the world. The lamp of truth shines in his eyes, and his ears hear the voice of knowledge. He is a leader of the contest and his name is in the mouths of men. When he finds a wife he leaves his father and mother, and watches over her. He guards her image in his heart and rejoices in her grace. The power of his body is strong, but it does not remain, and the end of a man draws near. His hair is white, he has no teeth and the flame of his spirit dies in the darkness.

wonderful—θαυμαστός	read—ἀναγινώσκω
knowledge—γνώσις, -εως, ἡ	leave—καταλείπω
power—δύναμις, -εως, ἡ	draw near—ἐγγίζω
white—λευκός	strong—ἰσχυρός

LESSON XI

THE VERB—PAST TENSES

You have seen how the Future Tense is formed by adding -σ- to the stem of the Present. The Simple Past Tense, which is called the AORIST (unlimited) also has the additional -σ- but its endings mostly have -α- in them. You must also look at the beginning of the word as well as the end. The Future, like the donkey, has a tail added; the Past is like the elephant, with a trunk as well! The “trunk” is the letter ε which is placed before the stem, and is called the AUGMENT.

For example, the Aorist of πιστεῖν is:

ἐπιστεῦσα—I believed	ἐπιστευσάμεν—we believed
ἐπιστευσας—you believed	ἐπιστευσάτε—you believed
ἐπιστευσεν(ν)—he believed	ἐπιστευσαν—they believed

Note the following points:

1. 2nd person singular still ends in -ς.
1st person plural still ends in -μεν.
2nd person plural still ends in -τε.
2. The same rules about consonant stems which were given for the Future also apply to the Aorist, e.g. βλέπω—ἐβλεψα, γράφω—ἐγράψα, διδάσκω—ἐδίδαξα, λέγω—ἐλεξα.
3. Verbs with stems in ε, α, or ο, lengthen the vowel, as the Future, e.g. φιλέω—ἐφίλησα, τιμαῶ—ἐτίμησα, πλῆρω—ἐπλήρωσα (see Lesson XVII).
4. The Augment is always added to the front of a Past Tense, and if the verb begins with a vowel the Augment combines with it, according to the following rules:

ε—α	becomes	η,	e.g.	ἀκουω	becomes	ἤκουσα
ε—ε	„	η,	„	ἐγείρω	„	ἤγειρα
ε—ο	„	ω,	„	ὁμολογεω	(I confess)	
					becomes	ὡμολόγησα
ε—αι	„	η,	„	αἶτεω	(I ask)	becomes
						ἤτησα
ε—οι	„	ω,	„	οἴκεω	(I dwell)	„
						ᾠκησα

Note that the iota is written subscript.

5. In a verb which is compounded with a preposition Augment goes *after* the preposition, and *before* the main verb. Since most of the prepositions end in a vowel this also brings two vowels together, but in this case THE LAST VOWEL OF THE PREPOSITION IS DROPPED, except in the case of three prepositions *περι*, *προ*, *ἀμφι* (see Lesson XXII).

So far you have had the following compound verbs. See how the Augment is added in each of these cases:

ἀπο κτεινω—ἀπ εκτεινα	προσ κυνεω—προσ εκννησα
ἀπο στελλω—ἀπ εστειλα	κατα κρινω—κατ εκρινα
ἐπι θυμew—ἐπ εθυμησα	δια τριβω—δι ετριψα

6. The Liquid Verbs (with stems in λ, μ, ν, ρ) have similar peculiarities in the Aorist as in the Future, since they have no -σ-. Also they strengthen the vowel of the stem, but their endings are the same as the regular verb:

μενω—ἐμεινα	αἶρω—ἤρα
κρινω—ἐκρινα	σπειρω—ἐσπειρα
κτεινω—ἐκτεινα	ἐγείρω—ἤγειρα
στελλω—ἐστειλα	φθειρω (I destroy)—ἐφθειρα
ἀγγελλω—ἤγγειλα	

The Imperfect Tense

The Aorist merely says that something happened in the Past, without any further limitation ("I did"). There is another tense which is used for an action which was either CONTINUOUS ("I was doing"), or REPEATED ("I used to do") or HABITUAL. This is called the Imperfect, and is formed from the Present, with the Augment added to show that it is Past. The vowels in the ending are ε and ο as in the Present, and all the endings are short.

Singular

ἐπιστενον	—I was believing
ἐπιστενες	—you were believing
ἐπιστενε(ν)	—he was believing

Plural

ἐπιστενομεν	—we were believing
ἐπιστενετε	—you were believing
ἐπιστενον	—they were believing

It is important to distinguish these two tenses and to note that unless there is a need to emphasize that an action is continuous or habitual, Greek prefers to use the Aorist.

The Second (Strong) Aorist

In English the Past Tense may be formed in one of two ways:

1. By adding -ed to the stem, e.g. I live—I lived; I hope—I hoped; I save—I saved.
2. By strengthening the stem vowel, e.g. I sing—I sang; I give—I gave; I bring—I brought.

This second form is called the STRONG or SECOND AORIST, in contrast to the WEAK or FIRST AORIST, which just adds -ed.

The same two types are found in Greek, and as in English, there is no rule about which type a particular verb uses, so they must be learned individually. The endings are like the Imperfect, the difference being in the stem.

The following are the most common SECOND AORISTS:

Present	Imperfect	Second Aorist	Meaning
βαλλω	ἐβαλλον	ἐβαλον	throw
ἁμαρτανω	ἡμαρτανον	ἡμαρτον	sin
λαμβάνω	ἐλαμβάνον	ἐλαβον	take, receive
μανθάνω	ἐμανθάνον	ἐμαθον	learn
πίνω	ἐπινον	ἐπιον	drink
ἀπο-θνήσκω	ἀπ-εθνήσκον	ἀπ-εθανον	die
εὕρισκω	εὕρισκον	εὗρον [ηῦρον]	find
πίπτω	ἐπιπτον	ἐπεσον	fall
τίκτω	ἐτικτον	έτεκον	bring forth child
κατα-λείπω	κατ-ελείπον	κατ-ελιπον	leave
φεύγω	ἐφευγον	ἐφυγον	run away, flee
ἄγω	ἤγον	ἤγαγον	lead
γινώσκω	ἐγινώσκον	ἐγνων	know
βαίνω	ἐβαϊνον	ἐβην	go
[ὁράω]	(see	εἶδον	see
Lesson XVII)			
[λέγω]	ἐλεγον	εἶπον	say
[έχω]	εἶχον	έσχον	have
[έσθιω]	ἤσθιον	έφαγον	eat
[πάσχω]	έπασχον	έπαθον	suffer
[έρχομαι]	(see	ἤλθον	come, go
Lesson XIV)			
[φέρω]	έφερον	ἤνεγκον	carry

The last seven verbs are DEFECTIVE, that is to say, the

Aorist is formed from a different stem from the Present. Originally there were two verbs of similar meaning, and parts of each have got lost, and the remaining parts put together as though they were one verb.

The Aorists of γινώσκω, and βαίνω are irregular:

έγνων, έγnows, έγνω, έγνωμεν, έγνωτε, έγνωσαν
έβην, έβης, έβη, έβημεν, έβητε, έβησαν

EXERCISE Xa. THE GOVERNOR

ὁ ἡγεμὼν ἦν καλὸς καὶ ἀγαθὸς ἄνθρωπος. τὰ χρημάτων οὐκ ἐτήρησεν ἐν ταῖς χερσὶν αὐτοῦ, ἀλλ' ἐβόηθησε τοῖς μαθηταῖς. ἡ μήτηρ τοῦ πατρὸς αὐτοῦ ἐλάβανε πέντε ἀργυρία κατὰ μηνᾶς (monthly) ἀπὸ τῶν τῆς πόλεως εὐαγγελιστῶν. καὶ οἱ εὐαγγελισταὶ ἐδίδασκον τὸν πατέρα δωρεάν (freely). διὰ τοῦτο (therefore), ὁ ἡγεμὼν εἶπεν ὅτι αὐτοὶ ἦσαν σωτῆρες τοῦ πατρὸς καὶ ἐτίμησεν αὐτοὺς. ἐν τῇ τοῦ δήμου ἐκκλησίᾳ ἡμαρτύρησε τὴν πίστιν, καὶ ᾔτησεν ἐλευθερίαν τοῖς χριστιανοῖς. πέντε ἔτη ἡγεμονεῦε τῆς ἐπαρχίας καὶ πάντες (all men) ἐφίλησαν αὐτὸν καὶ ἐτίμησαν αὐτὸν. τὸ ὄνομα αὐτοῦ ἦν ἐν τοῖς τοῦ πληθοῦς στομασὶ καὶ τὸ τέλος αὐτοῦ ἐπληρώσεν αὐτοὺς λύπης.

βοηθεῶ—help τιμᾶω—honour πάντες—all men
(followed by dative)
ἐλευθερία—freedom πέντε—five δῆμος—people
ἐπαρχία—province αἰτέω—ask for πληροῶ—I fill
πίστις, -εως, ἡ—faith

EXERCISE Xb

His parents sent the boy to the city because there was no work in the vineyard. In his hand was a little money, and in his heart was hope. He walked along the road by night (νυκτός) and saw the stars in the heavens. In the

city he sought the house of a priest and asked for food, but the priest did not help him. The dogs barked and seized his garment, but he struck their mouths and they were silent. In another house he saw the flame of a fire and a lamp by the side of an image, and he asked for bread and water. He heard the voice of a woman in the house, and she said to her daughter, "Give (δος) bread to the boy".

ὀλιγος—little βρωμα—food φωνεω—bark
σιωπαω—be silent περιπατεω—walk
παρα—followed by the accusative case means "along"
followed by the dative case means "by the side of"
(see Lesson XXII).

EXERCISE XIa. A FABLE OF AESOP

κυνων ὅς κρεας ἔφερε, ποταμον διεβαινε. ὅτε δε εἶδε την
ἑαυτου σκιαν ἐπι του ὑδατος ὑπελαβεν ὅτι ἕτερος κυνων ἐστι
και κρεας ἔχει. ἀπεβαλεν οὖν το ἰδιον κρεας και το του
ἑτερου ἤρπαξε ὥστε ἀπωλεσεν (he lost) ἀμφοτερα. το μεν
γαρ οὐκ ἦν, το δε εἰς τον ποταμον ἔπεσε.

κρεας, κρεατος, το—meat ἑαυτον, ἑαυτον, ἑαυτω—himself
σκια, σκιας, ἡ—shadow ὑπολαμβάνω—think, conjecture
ἀμφοτερος—both ὥστε—so that

EXERCISE XIb

The king went to another city and left his money in the hands of his servants. One servant received ten talents, another five and another two. The king remained in the other city for six months and then returned to his house. He called his servants who (οἱ) came and brought the talents. The first servant said, "See, I received ten talents and now I have twenty". The second servant said, "See,

I received five talents, and now I have ten". The king honoured the good servants who (οἱ) brought back the money. The third servant said, "I knew that the king had much (πολλά) money, so I ate and drank and now I have nothing (οὐδεν)". The king said, "You wicked servant, who (ὁς) did not learn wisdom", and threw him out of the city.

ταλαντον—talent (£240) ὑπαγω—return
ἀναφέρω—bring back ἐκβάλλω—throw out
νυν—now ἰδου—see
δύο—two πεντε—five ἑξ—six δεκα—ten
εἴκοσι—twenty

LESSON XII

INFINITIVES AND PARTICIPLES

1. Infinitives

I like <u>to teach</u> (general)	θελω διδασκειν
You like <u>to learn</u> (general)	θελετε μανθανειν
I want <u>to teach</u> this (particular)	θελω διδαξαι τουτο
You want <u>to learn</u> this (particular)	θελετε μαθειν τουτο

English has only one Infinitive, but Greek has four, though only two are common in the New Testament. In the above sentences are the Present Infinitive (in the first pair) and the Aorist Infinitive (in the second pair). The difference between them is not a matter of time, but of THE KIND OF ACT. The Present Infinitive is ONLY used to emphasize that the action is *continuous* or *habitual*, and therefore the Aorist Infinitive is more common in Greek. It is a safe rule—"When in doubt use the Aorist Infinitive."

The Aorist Infinitive has no Augment, since it does not refer to Past time.

The Subject of the Infinitive is usually in the Accusative Case.

The negative of the Infinitive is *μη* instead of *ου*.

The endings of the Infinitive in the Active are:

Present Infinitive	.	.	ειν—λνειν (to loosen)
1st Aorist Infinitive	.	.	σαι—λνσαι („ „)
2nd Aorist Infinitive	.	.	ειν—μαθειν (to learn)
Future Infinitive	.	.	σειν—λνσειν (to be
(but this is rare)			about to loosen)

The Infinitive of *ειμι* is *ειναι*, and the Second Aorist

INFINITIVES AND PARTICIPLES

Infinitives of *γνωσκω* and *βαινω* are *γνωναι* and *βηναι* respectively.

(Note: This is your first introduction to the Greek "pattern verb"—*λνω* (I loosen)—which is used in all grammar books as an example. It is not one of the commonest verbs in the New Testament, but it has the great virtue of being completely regular, and also short. You will now meet it frequently and should get to know it thoroughly.)

EXERCISE XIIa

καλον ἐστιν ἀνθρωπον φαγειν και πιειν οτι ἐλαβε το σωμα απο του θεου. καλον ἐστι ζητησαι την σοφιαν οτι ο σοφος γνωσκει τα μυστηρια του κοσμου. ει δε θελεις μαθειν την ἀληθειαν, δει σε αιτησαι τον θεον βοηθησαι σοι. ο ανθρωπος ου δυνατος ἐστιν εὔρειν την δικαιοσυνην ἐν τω κοσμῳ. θελει ποιησαι το αγαθον ἀλλα ου θελει τηρειν τας ἐντολας του θεου. θελει γνωναι την ἀληθειαν ἀλλ'ου θελει καταλιπειν τα ιδια νοηματα και ποιησαι το θελημα του θεου. το θελημα του θεου ἐστιν αγαθον και ποιειν αὐτο ἐστι ζωη τοις ανθρωποις. η μεν ἁμαρτια μενει ἐν τοις ανθρωποις ὡστε αὐτους ἀποθανειν. η δε ἀγαπη του θεου σωζει αὐτους ὡστε εἰσελθειν εἰς την βασιλειαν αὐτου.

δει—it is necessary δυνατος—able, possible
νοημα—thought

ὡστε followed by Accusative and Infinitive, expresses result—"so that".

EXERCISE XIIb

If you wish to do good, it is necessary to keep the commandments of God, and the first commandment is to love men. Jesus spoke a parable about love. He said that to love men * was to help them. The priest and the Levite

were not willing to help the man, but the Samaritan carried him to the inn and told the innkeeper to care for him. The will of the Samaritan was to do good to the man, and thus he kept the commandments of God.

about—περι (with genitive)	be willing—θελω, aorist
inn—πανδοχειον	ἠθελησα
thus—οὕτως	Samaritan—Σαμαρειτης
Jesus—Ἰησους	care for—θεραπευω
Levite—Λευιτης	love—use φιλεω
innkeeper—πανδοχευς	

(Note: * When spoken words are reported in Greek the tense of the verb does *not* depend on the verb of speaking, as in English. The tense of the original saying is retained. In this paragraph the original saying is “to love men *is* to help them”, but in English “is” becomes “was” after “said”, which is a Past tense. In Greek *this does not happen*, but “is” remains “is”.)

2. Participles

Consider the following verse:

“A fellow-feeling makes us wondrous kind”
Methinks the poet would have changed his mind
If he had found some fellow feeling in his coat behind.

Clearly “fellow-feeling” does not quite mean the same in the first and third lines. Why? Because “fellow” in the first line is an adjective describing “feeling”, and in the third line it is a noun. Further, “feeling” in the first line is a noun, whilst in the third line it is a PARTICIPLE, which (a) says something about the fellow, and therefore has the force of an adjective, and (b) describes an action, and therefore has the force of a verb. It is therefore called a VERBAL ADJECTIVE.

In English there are only two Participles, the Present Participle in -ing, and the Past Participle in -ed, the former being active and the latter passive, but the use of participles is very loose, e.g.

1. She went out *crying* bitterly.
2. *Saying* “BAH”, he turned and dashed out.

The two forms are exactly the same, but obviously in the first case the lady's crying went on for some time, whereas in the second case the whole effect of “BAH” demands a short, sharp word. Also the time is different, since the lady's crying was simultaneous with her going out, whereas the man's exclamation came first, and then he went out.

The Greeks were more careful and used participles accurately; each of the four participles has its proper use, at the proper time.

The *Present Participle* refers to an action *simultaneous* with the main verb.

The *Future Participle* refers to an action *after* the main verb (but this is very rare in N.T. Greek).

The *Aorist Participle* refers to an action *before* the main verb.

The *Perfect Participle* (see next lesson) refers to a *state* simultaneous with the main verb, which has resulted from an action before it.

(Note specially: the time reference of the Participle is always RELATIVE TO THE MAIN VERB.)

The Participle is an *adjective*, so like all adjectives it must agree with the noun to which it refers in number, gender and case.

The Participle is a *verb* and so it may govern an object, like any other part of the verb.

The negative used with the Participle is *μη*, not *οὐ*.

Examples:

1. The man, crossing the river, saw a dog.
ὁ ἄνθρωπος, διαβαίνων τον ποταμον, εἶδε κῆνα
2. The man saw a dog crossing the river.
ὁ ἄνθρωπος εἶδε κῆνα διαβαίνοντα τον ποταμον.
3. The woman, crossing the river, saw a sheep.
ἡ γυνή διαβαίνουσα τον ποταμον εἶδε πρόβατον.
4. The woman saw a sheep crossing the river.
ἡ γυνή εἶδε πρόβατον διαβαίνον τον ποταμον.
5. The sheep of the man crossing the river was white.
το πρόβατον του διαβαίνοντος τον ποταμον ἦν λευκόν.

Declension of Participles. In the Masculine and Neuter the Participle has Third Declension endings, and in the Feminine it has First Declension endings of the *a*-impure type:

	<i>Present type</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Singular</i>			
Nom.	λύ-ων	λύ-ουσα	λύ-ον
Voc.	λύ-ων	λύ-ουσα	λύ-ον
Acc.	λύ-οντα	λύ-ουσαν	λύ-ον
Gen.	λύ-οντος	λυ-ούσης	λύ-οντος
Dat.	λύ-οντι	λυ-ούσῃ	λύ-οντι
<i>Plural</i>			
Nom.	λύ-οντες	λύ-ουσai	λύ-οντα
Acc.	λύ-οντας	λύ-ουσας	λύ-οντα
Gen.	λύ-όντων	λυ-ουσῶν	λυ-όντων
Dat.	λύ-ουσι	λυ-ούσαις	λύ-ουσι

	<i>First Aorist type</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Singular</i>			
Nom.	λύ-σ-ας	λύ-σ-ασα	λύ-σ-αν
Voc.	λύ-σ-ας	λύ-σ-ασα	λύ-σ-αν
Acc.	λύ-σ-αντα	λύ-σ-ασαν	λύ-σ-αν
Gen.	λύ-σ-αντος	λυ-σ-άσης	λύ-σ-αντος
Dat.	λύ-σ-αντι	λυ-σ-άσῃ	λύ-σ-αντι
<i>Plural</i>			
Nom.	λύ-σ-αντες	λύ-σ-ασαι	λύ-σ-αντα
Acc.	λύ-σ-αντας	λύ-σ-ασας	λύ-σ-αντα
Gen.	λυ-σ-άντων	λυ-σ-ασῶν	λυ-σ-άντων
Dat.	λύ-σ-ασι	λυ-σ-άσαις	λύ-σ-ασι

(Note: The Participle of εἶμι is ὄν, οὖσα, ὄν.)

The Aorist Participle of γινώσκω is γνούς, γνούσα, γνόν.

The Aorist Participle of βαίνω is βασ, βασα, βαν.

The endings of the Future Participle and of the Second Aorist Participle are exactly the same as the Present, but the stem, of course, is different.)

EXERCISE XIIIa

καὶ ἦν ἄνηρ ἐν Βαβυλωνί καὶ ὄνομα αὐτῷ Ἰωακείμ. καὶ ἔλαβεν γυναῖκα ἢ ὄνομα Σουσάννα, θυγατὴρ Χελκειοῦ, καλὴ καὶ εὐσεβουσα τὸν Κύριον. καὶ οἱ γονεῖς αὐτῆς ἦσαν δίκαιοι καὶ ἐδίδαξαν τὴν θυγατέρα αὐτῶν κατὰ τὸν νόμον Μωυσεως. καὶ δύο πρεσβύτεροι ἔλθοντες εἰς τὸν οἶκον Ἰωακείμ καὶ ἰδόντες τὴν γυναῖκα περιπατοῦσαν ἐν τῷ παραδείσῳ τοῦ ἀνδρὸς αὐτῆς καὶ ἐπιθυμήσαντες αὐτῆς ἐξεκλίναν τοὺς ὀφθαλμοὺς αὐτῶν ποιῆσαι κακά. καὶ ἦλθεν ἡ γυνὴ εἰς τὸν παράδεισον καὶ οἱ δύο πρεσβύτεροι ἦσαν βλέποντες αὐτήν.

EXERCISE XIIIb

The wicked elders, coming into the assembly, said that the woman was speaking with a young man, but they, turning him out of the garden, seized her. Hearing the words of the elders, the people condemned Susanna to die, but Daniel, jumping up, cried, "I am innocent of the blood of the woman". Then he commanded the first elder to say where the woman was speaking with the young man, and he said "Under a fig-tree". Then he asked the second elder, and he said to him "Under an olive-tree". But Daniel, hearing, said, "The two elders are speaking lies", and so he saved the woman.

turn out—ἐκ | βαλλω
 seize—κρατεω
 cry out—βοαω
 where—ὅπου
 olive-tree—ἐλαία, -ας, ἡ
 reverence—εὐσεβέω
 bend—ἐκ | κλινω
 under—ὑπο followed by dative (Lesson XXII)
 speak—λεγω
 with—μετα followed by genitive (Lesson XXII)

condemn—κατα | κρίνω
 jump up—ἀνα | πηδαω
 innocent—ἄθως
 fig-tree—συκη, -ης, ἡ
 lie—ψευδος, -ους, το
 garden—παραδεισος
 desire—ἐπι | θυμew
 according to—κατα
 command—κελενω
 Daniel—Δανιηλ
 ask (question)—ἐρωταω

LESSON XIII

THE VERB—PERFECT AND PLUPERFECT TENSES

The Perfect Tense describes a PRESENT STATE OR CONDITION, resulting from a Past Action;

The Pluperfect Tense describes a PAST STATE OR CONDITION, resulting from an action prior to it.

It must always be remembered that the Perfect Tense is PRIMARILY concerned with the PRESENT time, e.g.

τεθνηκε the perfect of ἀποθνήσκω does not mean "he died", but "he *is now* dead".

γεγραφα the perfect of γράφω means "it *is there* on the blackboard, because I wrote it".

The Perfect is formed by a kind of stutter, in which the first consonant of the word, followed by ε, is put in front of the stem. This is called REDUPLICATION, e.g.

πιστευω—πεπιστευκα
 σωζω—σεσωκα
 τιμαω—τετιμηκα
 λυω—λελυκα
 μαρτυρεω (bear witness)—μεμαρτυρηκα
 δουλω (enslave)—δεδουλωκα

When the first letter is an aspirated letter, the equivalent unaspirated letter is used in the reduplication, e.g.

φιλεω—πεφιληκα θεωρεω—τεθεωρηκα

When the first letter of the stem is a vowel, it is lengthened in place of the reduplication, e.g.

αἶτεω—ἤτηκα

ἀγαπαω (love)—ἠγαπηκα

The distinguishing letters of the Perfect ending are κα-.

	<i>Singular</i>	<i>Plural</i>
1st person	λε-λυ-κα—I have loosed	λε-λυ-καμεν—we have loosed
2nd person	λε-λυ-κας etc.	λε-λυ-κατε, etc.
3rd person	λε-λυ-κε	λε-λυ-κασι
Infinitive	—λελυκεναι	
Participle	—λελυκως, λελυκυια, λελυκος (gen.)—λελυκοτος, λελυκυιας, λελυκοτος	

Second (Strong) Perfects

Just as there are Second Aorists, there are also Second Perfects, or “Strong Perfects”. The endings are the same, except that κ is omitted. The most common of these are:

ἀκουω—ἀκηκοα	γραφω—γεγραφα
κραζω (cry out)—κεκραγα	κρυπτω (hide)—κεκρυφα
πασχω—πεπονθα	λαμβάνω—εἶληφα

Note also: γεγονα—I have become, I am
ἐληλυθα—I have come, I am here
πεποιθα—I trust, I am confident
ώραω—έωρακα [λεγω]—εἶρηκα

The Pluperfect is not very frequent, even in Classical Greek, but it does occur a few times in the New Testament. It is a past tense like the Aorist and Imperfect, therefore has an Augment as well as reduplication, though there are some examples in the New Testament where the Augment is omitted. The characteristic letters are κει.

	<i>Singular</i>	<i>Plural</i>
1st person	έ-λε-λυ-κειν—I had loosed	έ-λε-λυ-κειμεν—we had loosed
2nd person	έ-λε-λυ-κεις etc.	έ-λε-λυ-κειτε etc.
3rd person	έ-λε-λυ-κει	έ-λε-λυ-κεισαν [έλελυκεσαν]

(Note: The Pluperfect is NEVER used as though it were a simple past tense, as is done in some Indian languages.)

EXERCISE XIVa

- λεγει αὐτῷ ὁ Ἰησοῦς, ὅτι έωρακας με, πεπιστευκας μακαριοι οἱ μη ἰδοντες και πιστευσαντες.
- ὅτε δε γεγονα ἄνηρ, κατηργηκα τα του νηπιου.
- Ἰουδαιους οὐκ ἠδικηκα, ὥς συ καλῶς γινωσκεις.
- πειρασμος ὑμας οὐκ εἶληφεν, εἰ μη ἀνθρωπινος.
- ὁ γαρ θεος εἶρηκε δια στοματος των προφητων.
- Ἑλληνας εἰσηγαγεν εἰς το ἱερον και κεκοινωκεν τον ἅγιον τοπον.
- και ἀπελθουσα εἰς τον οἶκον εἶδεν το δαιμονιον ἐξεληλυθος ἐκ του παιδιου.
- ἠγγικεν ἡ βασιλεια του θεου.
- ὁ γεγραφα, γεγραφα.
- κυριε, ἐν σοι πεποιθαμεν.

EXERCISE XIVb

- I have learned the words well.
- Now that you have become a man, you ought to teach others.
- The Lord has spoken evil about you.
- I have told you the words of truth, but you have not believed.
- What we have seen and heard we declare to you.

6. The evil spirit has seized the boy.
7. You have filled Jerusalem with your teaching.
8. The teacher has come and the students must listen to him.

κατ | αργεω—do away with, cancel
 ἀδικεω—injure
 κοινωω—make common, defile
 ὁ—what (relative; Lesson XXIV)
 πληρωω—fill
 Ἰερουσαλημ, ἡ (indeclinable)—Jerusalem
 διδαχη—teaching
 νηπιος—child, infant
 πειρασμος—testing
 ἀνθρωπινος—on a human scale
 εἰ μη—if not, except
 τοπος—place
 ὡς—as
 καλως—well

LESSON XIV

THE VERB—MIDDLE VOICE

In English, verbs have two voices, Active and Passive, e.g. the boy leads the dog—the dog is led by the boy. In the former the subject does an action, in the latter the subject has something done to it. Greek has another voice called the MIDDLE VOICE, in which the subject both acts and is acted upon, i.e. the subject acts directly or indirectly upon itself. This happens in various ways:

1. *Reflexive*
 ἐνδύω—I put on (someone else)
 ἐνδύομαι—I put on (myself)
 λουώ—I wash (someone else)
 λούομαι—I wash (myself)
2. *Indirect Reflexive*—I do something for my own interest
 μεταπεμπω—I send A after B
 μεταπεμπομαι—I send A to bring B—I summon B
3. *Intransitive*
 παύω—I stop (someone else)
 παύομαι—I stop (myself), I cease
4. *Causative*—I get something done for myself (this is rare in N.T.)
5. *Reciprocal*
 ἀσπάζονται—They greet one another
 διαλέγονται—They talk to one another, discuss

In some words the Middle has developed into almost a different meaning, e.g.

καταλαμβάνω—I seize
 καταλαμβάνομαι—I seize with the mind, I comprehend

πειθω—I persuade
 πειθομαι—I submit to persuasion, I obey
 αποδιδωμι—I give away
 αποδιδωμι—I give away for myself, I sell

There are some verbs which have only the Middle or Passive Voice thought of as having “put aside” (from since they also, I put aside) the Active. The most common Latin—deponere—are:

γινομαι—I come
 βουλομαι—I wish
 ερχομαι—I come
 απομαρτυρομαι—I follow (followed)
 απομαρτυρομαι—I follow (followed)
 ευαγγελιζομαι—I preach by genitive
 δεομαι—I beseech
 δεχομαι—I receive
 αρχομαι—I begin
 αποκρινομαι—I answer
 εργαζομαι—I work
 πορευομαι—I go, travel
 δυναμαι—I am able, I can

(Note: δυναμαι has -α- in all the endings in place of -ο- or -ε- and it is followed by a verb in the infinitive.)

δεομαι, δυναμαι have Passive form of Aorist stem. απομαρτυρομαι has both Middle and Passive forms.

μαχομαι—I fight
 οργιζομαι—I am angry

The Middle endings are:

Present	Imperfect and 2nd Aorist	Future	1st Aorist
λυ-ομαι	ἐ-λυ-ομην	λυ-σ-ομαι	ἐ-λυ-σ-αμην
λυ-ει, λυ-η	ἐ-λυ-ου	λυ-σ-ει, λυση	ἐ-λυ-σ-ω
λυ-εται	ἐ-λυ-ετο	λυ-σ-εται	ἐ-λυ-σ-ατο
λυ-ομεθα	ἐ-λυ-ομεθα	λυ-σ-ομεθα	ἐ-λυ-σ-αμεθα
λυ-εσθε	ἐ-λυ-εσθε	λυ-σ-εσθε	ἐ-λυ-σ-ασθε
λυ-ονται	ἐ-λυ-οντο	λυ-σ-ονται	ἐ-λυ-σ-αντο

Verbs which have Second Aorists in the Active also have Second Aorists in the Middle, and they are formed from the same stem as the Active:

λαμβάνω—ἐλάβον—ἐλαβομην
 λείπω—ἐλιπον—ἐλιπομην
 βάλλω—ἐβαλον—ἐβαλομην

Also γινομαι has Second Aorist, ἐγενομην.

Infinitives

Present λυ-εσθαι Future λυ-σ-εσθαι
 1st Aorist λυ-σ-ασθαι 2nd Aorist λαβ-εσθαι

Participles (declined like κακος)

Present λυ-ομενος Future λυ-σ-ομενος
 1st Aorist λυ-σ-αμενος 2nd Aorist λαβ-ομενος

EXERCISE XVa

δεκα μεν ἔτη ἐμαχοντο περι την Τροιαν οἱ Ἕλληνες, και ὁ Ἀγαμεμνων και ὁ Ἀχιλλεύς, ὄντες ἡγεμονες των Ἑλλήνων, διεφεροντο ἀλλήλοις περι παρθενον. ὅπως δε τουτο ἐγενετο, εὐθὺς ἀκουσεσθε. Χρῆσις, ὁ τοῦ Ἀπολλωνος ἱερεὺς, ἐβουλετο ἀνακομιζεσθαι (to get back) την παρθενον αὐτου ἣν (whom) ἐλαβε ὁ Ἀγαμεμνων, ἀλλὰ ὁ Ἀγαμεμνων οὐκ ἔδεξατο τα δωρα αὐτου και εἶπεν, ἡμεῖς Ἕλληνες οὐ ματην μαχομεθα. εἰ κορην φερομεθα, οὐκ ἀποπεμπομεθα. οὕτως ὠργιζετο ὁ Ἀπολλων τοῖς Ἕλλησιν ὥστε νυκτος ἐρχομενος πολλους διεωργασατο (destroyed). ὁ δε Καλχας ὁ προφητης εἶπε, σὺ, ὦ Ἀγαμεμνων, οὐκ ἐοδεξω τα δωρα, οὐδε ἐλυσας την του ἱερεως θυγατερα. εἰ ἀπαιτεμναι αὐτην, παντα καλως ἐσται. ὁ οὖν Ἀγαμεμνων ἀπεικρινατο, την παρθενον ἀποπεμπομαι και την Βρισηίδα την του Ἀχιλλεως κορην, λημφομαι. οὕτως, κατα τον Ὀμηρον, ἤρξατο ἡ του Ἀχιλλεως μῆνις (wrath).

Ἑλλην—Greek	δωρον—gift
ματην—in vain	ὑπακουω—obey (+ dative)
εὐθὺς—immediately	διαφερομαι—differ
ἄλληλους—one another	ὅπως—how
λημψομαι is future of λαμβανω, in active sense	
νυκτος—by night (the genitive case is used to express “time during which” something happens)	

EXERCISE XVb

When the apostles began to preach the Gospel to the Greeks, they received it with joy. Paul went to Athens and spoke to the wise men in the Areopagus. Then he went to Corinth and worked with Aquila. The city of Corinth was wicked but many (πολλοι) of the Corinthians believed. Paul was able to persuade them to follow the Lord, and they were obeying his words. They put on themselves the spirit of righteousness, and baptized themselves in the name of the Lord.

(Look up the Proper Names for this piece in the Book of Acts.)

LESSON XV

THE VERB—PASSIVE VOICE

In the Active Voice the subject *does something* to someone, he acts.

In the Passive Voice the subject *has something done* to him *by* someone else, *with* something, e.g.

Active—The man strikes the dog.

Passive—The dog is struck *by* the man *with* a stick.

The person *by whom* the act is done is called the AGENT, and is expressed in Greek by ὑπο followed by a Genitive case.

The thing *with which* the act is done is called the INSTRUMENT, and is expressed in Greek by the Dative case, sometimes with ἐν.

(Note: THE AGENT MUST BE LIVING AND IS PRECEDED BY ὑπο.)

The forms of the Passive Tenses are as follows:

Present and Imperfect. These are exactly like the Present and Imperfect Middle, so you do not have anything new to learn.

Future. This must be carefully watched. It is not formed from the Present, like other Futures, but from the Aorist Passive. If the Aorist Passive is a First Aorist, then the Future is a First Future, and if the Aorist is Second, then the Future is Second. In either case it is formed by dropping the Augment, and the final ν of the Aorist and adding -σομαι. The endings are then the same as the Future Middle.

Aorist. This has endings which are more like Active endings. The characteristic letters of the First Aorist are -θη-.

1st Aorist		Future	
ἐ-λυ-θην	ἐ-λυ-θημεν	λυ-θη-σομαι	λυ-θη-σομεθα
ἐ-λυ-θης	ἐ-λυ-θητε	λυ-θη-σει [η]	λυ-θη-σεσθε
ἐ-λυ-θη	ἐ-λυ-θησαν	λυ-θη-σεται	λυ-θη-σονται

If the last letter of the stem is a consonant, it is modified before θ as follows:

π, πτ, β	become φ
κ, γ, χ, ξ, σσ	become χ
θ, ζ	become σ
ν	disappears

but these should all be checked with the list of verbs, as some are irregular.

Second Aorist. A few verbs have Second Aorist, which omits -θ- but otherwise is the same as First Aorist. The most common are:

ἀγγελλω—ἡγγελην	-στελλω—εσταλην
γραφω—ἐγραψην	κρυπτω—ἐκρυβην
σπειρω—ἐσπαρην	φθειρω—ἐφθαρην
στρεφω (turn)—ἐστραψην	

Perfect and Pluperfect. These have the same endings in both Middle and Passive. They have reduplication, as in the Active, and the Pluperfect has the Augment.

Perfect		Pluperfect	
λε-λυ-μαι	λε-λυ-μεθα	ἐ-λε-λυ-μην	ἐ-λε-λυ-μεθα
λε-λυ-σαι	λε-λυ-σθε	ἐ-λε-λυ-σο	ἐ-λε-λυ-σθε
λε-λυ-ται	λε-λυ-ντα	ἐ-λε-λυ-το	ἐ-λε-λυ-ντο

Participles. All Middle and Passive Participles, except Aorist Passive, end in -μενος and are declined like ἀγαθος.

Present, Middle and Passive	λυομενος
1st Aorist Middle	λυσαμενος
Future Passive	λυθησομενος
Future Middle	λυσομενος
2nd Aorist Middle	γενομενος
Perfect, Middle and Passive	λελυμενος

The Aorist Participle Passive is declined as follows:

	Singular		
	Masc.	Fem.	Neut.
Nom. Voc.	λυθεις	λυθεισα	λυθεν
Acc.	λυθεντα	λυθεισαν	λυθεν
Gen.	λυθεντος	λυθεισης	λυθεντος
Dat.	λυθεντι	λυθειση	λυθεντι

	Plural		
	Masc.	Fem.	Neut.
Nom. Voc.	λυθεντες	λυθειςαι	λυθεντα
Acc.	λυθεντας	λυθειςας	λυθεντα
Gen.	λυθεντων	λυθειςων	λυθεντων
Dat.	λυθειςι	λυθειςαις	λυθειςι

Infinitives

Present	λυεσθαι
1st Aorist Middle	λυσασθαι
Future Passive	λυθησεσθαι
1st Aorist Passive	λυθηναι
Future Middle	λυσεσθαι
2nd Aorist Middle	γενεσθαι
Perfect	λελυσθαι
2nd Aorist Passive	σπαρηναι

Note:

Principal parts of verbs

You have now learned all the tenses of the regular verb, though there are some additional moods to follow. At the end of the book you will find a chart setting out all the moods and tenses of the verb *λυω*. This verb, and one or two others, are perfectly regular in the formation of tenses, but the vast majority of Greek verbs form one or other of their tenses in an irregular way. This is regrettable, but cannot now be rectified for the benefit of unfortunate modern students. In order to make it a little easier to identify the various parts of the verb there is a conventional way of listing the "Principal Parts", which are given as Present Active, Future Active, Aorist Active, Perfect Active, Perfect Passive and Aorist Passive. A list of the main verbs you are likely to need in reading the New Testament is given at the end of the book (pp. 140-4) and you should eventually learn the whole list by heart. This is not so difficult as it may appear, if it is taken piecemeal, say five a day.

From this point it will be assumed that you will look up the verbs which occur in the exercises in order to check the tenses. It would be a good idea to glance through the list now and note a few of the commoner verbs which you have already learnt. In particular, note carefully the last section, which contains a number of defective verbs, in which the tenses are made up of parts from verbs with different stems. These are mostly very common verbs, and a few minutes spent in looking at them now will save a lot of time hunting for them later.

EXERCISE XVIa

ἦν δε ποτε ἀνὴρ ὃς ἐπεμψθη ὑπο τοῦ βασιλεως εἰς πόλιν

ἔτεραν καὶ παρὰ τὴν ὁδὸν πορευόμενος ἐλήφθη ὑπὸ ληστών. ὁ ἀνὴρ ὀργισθεὶς εἶπεν, ἐγὼ εἰμὶ ὁ τοῦ βασιλεως ἄγγελος καὶ ὑμεῖς ὑπὸ τοῦ βασιλεως διωχθήσεσθε καὶ τιμωρηθήσεσθε. οἱ λησταὶ ἀκούσαντες τοῦτο ἐφοβήθησαν καὶ διαλεγέσθαι ἤρξαντο ἀλλήλοις. ὁ μὲν εἶπεν, ὁ βασιλεὺς ἐλθὼν λημψεται ἡμᾶς καὶ βληθήσομεθα εἰς φυλακὴν. ὁ δὲ ἀποκριθεὶς εἶπεν, λυσομεν τὸν ἄγγελον καὶ φευξομεθα ὥστε μὴ ληφθῆναι. ὁ δὲ ἡγέμων εἶπεν, διὰ τι διαλεγέσθε ἑαυτοῖς; ὁ ἄγγελος τεθνηκώς οὐ δυνήσεται ἀναγγεῖλαι τὸν λόγον τῷ βασιλεὶ καὶ νεκρὸς κεκρυμμένος οὐχ εὔρεθῆσεται.

διωκω—pursue

τιμωρεω—punish

φοβεω—terrify

διαλεγομαι—discuss

ἀναγγέλλω—report

φυλακὴ—prison

ὥστε (followed by Infinitive expresses consequence)—so that

EXERCISE XVIIb

When the disciples came together on the fiftieth day, a sound was heard as of a strong wind, and the whole house where they were sitting was filled. And there were seen tongues as of fire, and they were filled with Holy Spirit, and began to speak with other tongues. The words were heard by the people and they were terrified because they saw the miracle. Then Peter answered and said to them, "This (*τοῦτο*) has happened by the power of God. Jesus of Nazareth was crucified by you, but was lifted up by God, and in his name the Holy Spirit has come".

come together—*συν-ερχομαι*

fiftieth—*πεντηκοστος, -η, -ον*

sound—*ἦχος, το*

as—*ὥσπερ*

where—*οὗ*

crucify—*σταυροω*

lift up—*ὑψοω*

were seen—*ὠφθῆσαν*

strong (of wind)—*βίαιος*

LESSON XVI

THE VERB—SUBJUNCTIVE MOOD

The Indicative Mood expresses a fact, it *indicates* something.

The Subjunctive Mood expresses a possibility, an uncertainty or an indefinite statement. English sometimes uses "may", "might", "would" but does not always clearly indicate the Subjunctive.

The different tenses of the Subjunctive have NO TIME REFERENCE, but differ according to the KIND OF ACTION, just like the Infinitive or Participle, i.e.

The Present Subjunctive refers to a continuous action.

The Aorist Subjunctive refers to a single action.

There is no Future Subjunctive, and the one most commonly used is the Aorist.

Since the Aorist Subjunctive is not a Historic tense it has no augment. It is formed from the Aorist stem, like the Infinitive. The negative of the Subjunctive is *μη*.

The endings of the Subjunctive are similar to the Indicative but have long vowels, *-ω-* and *-η-*, in place of the short Indicative vowels, *-ο-*, *-ε-* or *-α-*. The First Aorist Subjunctive is like the Present with the addition of *-σ-*, the Second Aorist is like the Present, but is from the Aorist stem. The Aorist Passive has Active endings, like the Indicative. The following are the forms:

Active: Present	1st Aorist	2nd Aorist
λυω	λυσω	βαλω
λῃς	λῃς	βαλῃς
λυῃ	λῃ	βαλῃ
λῳμεν	λῳμεν	βαλῳμεν
λυῃτε	λῃτε	βαλῃτε
λῳσι(ν)	λῳσι(ν)	βαλῳσι(ν)

THE VERB—SUBJUNCTIVE MOOD

Middle and Passive

Present	Aorist Middle	Aorist Passive
λῶμαι	λῶμαι	λῶθω
λῃ	λῃ	λῃς
λῃται	λῃται	λῃ
λῳμεθα	λῳμεθα	λῳμεν
λῃσθε	λῃσθε	λῃτε
λῳνται	λῳνται	λῳσι(ν)

USES OF THE SUBJUNCTIVE

A. As Main Verb

1. *Hortatory*, in First Person only, to express an exhortation.

Beloved, *let us love* one another: ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους.

Deliberative, to express a question with a doubt in it.

What are we to do? τί ποιήσωμεν;

3. *Prohibition*. Second Person of *Aorist Subjunctive* only.

Do not do this. μὴ ποιήσης τοῦτο.

4. *Strong Denial*. οὐ μὴ with the Aorist Subjunctive is used to express strong denial of a future event.

He will certainly not escape. οὐ μὴ καταφυγῇ.

B. In Subordinate Clauses

1. *Final clause*, expressing purpose, introduced by *ἵνα* or *ὅπως*.

He came in order to ask this. ἦλθεν ἵνα τοῦτο αἰτήσῃ.

2. *Indefinite clause*, introduced by Relative Pronoun or Adverb with *ἄν* which is equivalent to the English suffix “-ever”.

Whoever believes shall be saved. *ὅς ἄν πιστευση σωθησεται.*

3. *Temporal clauses* referring to the future and introduced by *ἕως ἄν*, *ἕως οὐ* or *ἕως ὅτου*, all of which mean “until”.

I shall remain until he comes. *μενω ἕως ἄν ἔλθῃ.*

4. *Conditional clause* referring to the future, introduced by *εἰ* and *ἄν* (see Lesson XXVII).

5. After verbs of fearing, introduced by *μη*—“lest”.

He feared lest he should be punished. *ἐφοβηθη μη τιμωρηθῇ.*

(Note: *μη* here must not be translated as a negative. The sentence in English could equally well be translated “He feared *that* he would be punished”. IN THIS CASE ONLY, the negative of the Subjunctive is *οὐ*, which follows *μη* used as a conjunction, e.g. He feared that they would not come—*ἐφοβηθη μη αὐτοὶ οὐκ ἔλθωσι.*)

You have now learned enough grammar to be able to begin reading some of the easier parts of the New Testament. It is not possible to do this until you understand the Subjunctive, since it occurs very frequently, and you can hardly read half-a-dozen verses before coming across it.

A good place to start is with the First Epistle of John, which has mostly short sentences and is fairly familiar. There will be some words which you do not understand, but you should be able to guess the meaning from a comparison with the English Bible. It is a good idea to get

a modern version, rather than using the somewhat archaic English of the Authorized or Revised, and the best one at present is probably Kingsley Williams, *The New Testament in Plain English*.

The Greek of the New Testament varies quite a lot, and it is best to work through familiar passages first. The Sermon on the Mount is quite simple, and that might be taken after 1 John. Then either a continuation of Matthew, or Mark. The style of Luke and Acts is more classical, and the last part of Acts has a large number of words which do not occur anywhere else in the New Testament. The letters of Paul tend to be very involved in language as well as in thought, but if they are taken slowly they can be sorted out. You can reckon that you know some Greek when you can read and appreciate the Letter to the Hebrews, which contains the most beautiful language in the New Testament. Until you can do that it is better not to look at the book of Revelation, which is very strange Greek indeed, and not the kind to be imitated by a learner.

It is possible, of course, to finish the Grammar first, but it will probably prove more interesting to work through a chapter of the New Testament alternately with the rest of the Lessons. You will meet some words which are unfamiliar, but you can get them by comparison with the English version on your first reading.

EXERCISE XVIIa

ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς, πορευόμεθα ἀλλαχὸν εἰς τὰς ἑτέρας κώμας, ἵνα καὶ ἐκεῖ κηρυξῶ. ὅς ἄν δεχῇται με, δεχεται τὸν πατέρα μου. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ἵνα κερῇ τὸν κόσμον, ἀλλ' ἵνα ὁ κόσμος δι' αὐτοῦ σωθῇ. ὁ δὲ κόσμος οὐκ ἔμε ἕως ἄν ἔλθῃ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. οἱ δὲ μαθηταὶ ἀποκριθέντες

εἶπον, κυριε, τι ποιησωμεν ; εἰαν οἱ ὄχλοι τοὺς λόγους σου
μη ἀκουσωσι, πὼς τοὺς ἡμετεροὺς ἀκουσουσι ; ὁ δὲ Ἰησοὺς
εἶπεν, ὅπου ἂν κηρυξῆτε τὸ εὐαγγέλιον, μη φοβηθῆτε μη
οἱ ἄνθρωποι ἀποκτείνωσιν ὑμᾶς, ἐγὼ γὰρ μεθ' ὑμῶν εἰμι εἰς
τὸν αἰῶνα.

ἄλλαχου—elsewhere

ἀποκτείνω—kill

ὅπου—where

ὄχλος—crowd

κωμη—village

νεφέλη—cloud

κηρύσσω—preach

EXERCISE XVIIIb

Paul wrote in his letter, "What shall we do then? Shall we continue in sin, that grace may abound?" But whoever sees the love of God is not able to sin, and whoever sins will never enter the kingdom of heaven. Jesus came in order that we might have life, and in order that we might help one another. Let us keep his commandments until we see him in his glory. Our hope is in him so that we do not fear that he will desert us. Whenever we enter into temptation we can say to him, "Lord, do not turn away from thy people".

abound—περισσεύω

temptation—πειρασμός

letter—ἐπιστολή

desert, abandon—καταλείπω

turn away—ἀποστρέφω

whenever—ὅταν

LESSON XVII

CONTRACTED VERBS

We have already met a few verbs which have stems ending in a vowel, *a*, *e*, or *o*, and for the most part we have avoided the Present and Imperfect tenses of these verbs. Since the endings of the Present and Imperfect begin with a vowel it means that two vowels come together, and it is a case of love at first sight, resulting in immediate marriage! The technical term for this marriage is "crasis", or "mixing", and the rules are quite simple. Just as in any other marriage there are two possibilities—either one partner is so strong that it dominates the other, or the two partners influence one another and the result is a harmonious combination. We may refer to the stem vowel as the husband since that is usually the dominant partner, but sometimes the wife manages to avoid being completely suppressed and pushes in an unobtrusive iota subscript without her husband realizing it.

The a verbs are most masculine when they meet *e* or *η*, and here they completely dominate (except for the iota subscript). When they meet *o* or *ω* they become hen-pecked!

a with *e* or *η*—*a*

a with *o*, *ou* or *ω*—*ω*

a with *ει* or *η*—*a*

a with *οι*—*ω*

The e verbs are almost entirely under the wife's thumb except when they meet *e* or *o*.

e with *e*—*ει*

e with long vowel or diphthong disappears.

e with *ο*—*ου*

The o verbs are the most masterful and always dominate the ending, but an iota makes them shout *οι*!

ο with short vowel—ου ο with long vowel—ω
ο with any combination of ι (including subscript)—οι

(Note: The Present Infinitive Active ending -ειν is already a contraction of ε + εν and the stem vowels α and ο are added to this, so that α + ε + ε = α and ο + ε + ε = ου. There is therefore no ι involved.)

From these rules the tenses can easily be worked out as they are tabulated below.

	<i>Active</i>		
<i>Present Indicative</i>			
τιμω	φιλω	δουλω	
τιμας	φιλεις	δουλοις	
τιμα	φιλει	δουλοι	
τιμωμεν	φιλουμεν	δουλουμεν	
τιματε	φιλειτε	δουλουτε	
τιμωσι(ν)	φιλουσι(ν)	δουλουσι(ν)	
<i>Imperfect Indicative</i>			
ἐτιμων	ἐφιλον	ἐδουλον	
ἐτιμας	ἐφιλεις	ἐδουλους	
ἐτιμα	ἐφιλει	ἐδουλου	
ἐτιμωμεν	ἐφιλουμεν	ἐδουλουμεν	
ἐτιματε	ἐφιλειτε	ἐδουλουτε	
ἐτιμων	ἐφιλον	ἐδουλον	
<i>Present Subjunctive</i>			
τιμω	φιλω	δουλω	
τιμας	φιλης	δουλοις	
τιμα	φιλη	δουλοι	
τιμωμεν	φιλωμεν	δουλωμεν	
τιματε	φιλητε	δουλωτε	
τιμωσι(ν)	φιλωσι(ν)	δουλωσι(ν)	

Present Infinitive

τιμαν φιλειν δουλονν

Present Participle

τιμων φιλων δουλων
τιμωσα φιλουσα δουλουσα
τιμων φιλουν δουλονν

*Middle and Passive**Present Indicative*

τιμωμαι φιλουμαι δουλουμαι
τιμα φιλει, φιλη δουλοι
τιμαται φιλειται δουλονται
τιμωμεθα φιλουμεθα δουλουμεθα
τιμασθε φιλεισθε δουλουσθε
τιμωνται φιλουνται δουλουνται

Imperfect Indicative

ἐτιμωμην ἐφιλουμην ἐδουλουμην
ἐτιμα ἐφιλου ἐδουλου
ἐτιματο ἐφιλειτο ἐδουλουτο
ἐτιμωμεθα ἐφιλουμεθα ἐδουλουμεθα
ἐτιμασθε ἐφιλεισθε ἐδουλουσθε
ἐτιμωντο ἐφιλοντο ἐδουλοντο

Present Subjunctive

τιμωμαι φιλωμαι δουλωμαι
τιμα φιλη δουλοι
τιμαται φιληται δουλωται
τιμωμεθα φιλωμεθα δουλωμεθα
τιμασθε φιλησθε δουλωσθε
τιμωνται φιλωνται δουλωνται

Present Infinitive

τιμασθαι

φιλεισθαι

δουλουσθαι

Present Participle

τιμωμενος

φιλουμενος

δουλουμενος

τιμωμενη

φιλουμενη

δουλουμενη

τιμωμενον

φιλουμενον

δουλουμενον

EXERCISE XVIIIa

ἐν τῷ κόσμῳ δηλον ἐστὶν ὅτι εἰ τις (anyone) βοᾷ, τιμάται· ἀλλ' εἰ τις ταπεινεται ἢ δοξα αὐτοῦ οὐ φανεροῦται. ἰατρος τις τοὺς πτωχοὺς θεραπεύει καὶ ἰαται, ἀλλ' οὐδεὶς φιλεῖ αὐτόν. εἰ δὲ ζητεῖ τὴν δόξαν τῶν ἀνθρώπων καὶ τὴν ἑαυτοῦ σοφίαν ὕψοι, πάντες (all) τιμῶσιν αὐτόν καὶ ὁ οἶκος αὐτοῦ πεπληρωμένος ἐστί. οὐ θεωρεῖτε ὅτι οἱ πολλοὺς (many) λόγους λαλῶντες σοφοὶ ἐπικαλοῦνται; ἀγαλλιω-
μεθα οὖν καὶ χαρὰς πληρωμεθα ὅτι ἐν τοῖς οὐρανοῖς οἱ ταπεινωθέντες ὑψώθησονται, καὶ οἱ ἑαυτοὺς ὑψώσαντες ταπεινωθήσονται. ὁ ἀνθρώπος οὐ τῇ ἑαυτοῦ σοφίᾳ δικαιου-
ται ἀλλὰ τῇ τοῦ Θεοῦ ἀγάπῃ. τὸ εὐαγγέλιον μαρτυρεῖ ὅτι ὁ Ἰησοῦς ἐσταυρώθη ἵνα οἱ ἄνθρωποι δικαιωθῶσι, καὶ ἵνα ἐν τῇ ἐσχάτῃ ἡμέρᾳ σωσῇ τοὺς ἀγαπῶντας αὐτόν.

EXERCISE XVIIIb

Jesus said, "If you love me you will keep my commandments." But if we look at the world we see that men do not do this. They desire salvation, but they are not willing to humble themselves. They are filled with wickedness and worship idols (*εἰδωλα*). Let us ask, "Who (*τις*;) is justified by his works?" The Scriptures witness that no one is righteous. Man must be silent when God speaks in order to manifest his truth. When he is born into the world he allows sin to take hold of him, and he loves his

own glory, and exalts himself. Let us ask God to heal our sin and to manifest his glory in us, that we may rejoice greatly in the day of the Lord.

βοᾶω—shout

τιμαῶ—honour

ἀγαπαῶ—love

σιωπαῶ—be silent

ἐάω—allow

ἰαομαι—heal

ἀγαλλιαομαι—rejoice
greatly

γενναομαι—be born

πτωχος—poor

ὄραω—see

φιλεῶ—love

ζητεῶ—seek

θεωρεῶ—look at

λαλεῶ—speak

ἐπικαλεῶ—surname

τηρεῶ—watch, keep

ἐπιθυμῶ—desire (+ genit.)

μαρτυρεῶ—witness

αἰτεῶ—ask

τις; (question)—who?

ταπεινωῶ—humble

φανεροῶ—manifest

ὑψοῶ—lift up, exalt

πληροῶ—fill

δικαιοῶ—justify

σταυροῶ—crucify

οὐδεὶς—no one

λατρεῶ—worship

τις (statement)—someone,
any one

LESSON XVIII

THE -μι VERBS

Most of the verbs in the New Testament are of the form you have already learnt, ending in -ω, but these are not quite the only verbs, nor are they of the oldest type. Originally the verb was probably formed from two sounds, one indicating an action, and the other indicating the person acting. The earliest ending was probably the personal pronoun in the forms -μαι (me), -σαι (you), -ται (that), which we find surviving in the passive, but these were also modified to -μι, -σι, -τι, in order to provide a separate form for the active. Later more endings were used to differentiate different shades of meaning, and these early endings tended to drop out, so that the later the Greek, the less common they become. There are, however, three verbs in the New Testament which have retained them, and a few others which have some fragments.

All these words except εἰμι (I am) are transitive, and have very fundamental meanings—I put, give, set or stand—so that although they are few they occur very frequently. The three chief are:

τιθημι—prevailing vowel ε—stem θε—I place
 διδωμι— „ „ ο— „ δο—I give
 ἵστημι— „ „ α— „ στα—I make to stand

In the Present stem there is Reduplication with the modifications of θ to τ in τιθημι and σ to a rough breathing in ἵστημι, and also the singular has a lengthened stem vowel.

Since these three are very similar, apart from the stem vowels, it is convenient to look at them side by side, in

THE -μι VERBS

the different tenses. Tenses enclosed in brackets are not found in the New Testament.

Present Indicative Active

τιθημι	διδωμι	ἵστημι
τιθης	διδως	ἵστης
τιθησι(ν)	διδωσι(ν)	ἵστησι(ν)
τιθεμεν	διδομεν	ἵσταμεν
τιθετε	διδοτε	ἵστατε
τιθεασι(ν)	διδοασι(ν)	ἵστασι(ν)

(Note: The third person plural of τιθημι and διδωμι is never contracted.)

Imperfect Indicative Active

ἐτιθην	ἐδιδουν	[ἵστην]
ἐτιθεις	ἐδιδους	[ἵστης]
ἐτιθει	ἐδιδου	[ἵστη]
ἐτιθεμεν	ἐδιδομεν	[ἵσταμεν]
ἐτιθετε	ἐδιδοτε	[ἵστατε]
ἐτιθεσαν, ἐτιθουν	ἐδιδοσαν, ἐδιδουν	[ἵστασαν]

Present and Imperfect Indicative Middle and Passive

τιθεμαι	[ἐτιθεμην]	διδομαι	ἐδιδομην
τιθесαι	[ἐτιθεσο]	διδοσαι	ἐδιδοσο
τιθεται	[ἐτιθετο]	διδοται	ἐδιδοτο
τιθεμεθα	[ἐτιθεμεθα]	διδομεθα	ἐδιδομεθα
τιθεσθε	[ἐτιθεσθε]	διδοσθε	ἐδιδοσθε
τιθενται	[ἐτιθεντο]	διδονται	ἐδιδοντο
	ἵσταμαι	[ἵσταμην]	
	ἵστασαι	[ἵτασο]	
	ἵσταται	[ἵτατο]	
	ἵσταμεθα	[ἵσταμεθα]	
	ἵστασθε	[ἵτασθε]	
	ἵστανται	[ἵταντο]	

*Infinitives and Participles**Active*

τιθεναι	τιθεις	διδοναι	διδους	ισταναι	ιστας
	τιθεισα		διδουσα		ιστασα
	τιθεν		διδον		ισταν

Middle and Passive

τιθεσθαι	τιθεμενος	διδοσθαι	διδομενος	ιστασθαι	ισταμενος
	τιθεμενη		διδομενη		ισταμενη
	τιθεμενον		διδομενον		ισταμενον

Aorist Indicative Active

(Note: κ in place of the usual σ.)

<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
ἔθηκα	ἔθηκαμεν	ἔδωκα	ἔδωκαμεν
ἔθηκας	ἔθηκατε	ἔδωκας	ἔδωκατε
ἔθηκε	ἔθηκαν	ἔδωκε	ἔδωκαν

ἵστημι has two Aorists, which differ in meaning, the First Aorist being Transitive and meaning "I caused to stand", and the Second Aorist being Intransitive and meaning "I stood". The First Aorist is quite regular in form, the Second has forms like the Aorist Passive.

<i>1st Aorist</i>	<i>2nd Aorist</i>
ἔστησα	ἔστην
ἔστησας	ἔστης
ἔστησε	ἔστη
ἔστησαμεν	ἔστημεν
ἔστησατε	ἔστητε
ἔστησαν	ἔστησαν

(Note: The third person plural is the same in each form, and its meaning must be inferred from the context. It causes

no confusion, since if it has an object it is First Aorist and if not, it is Second.)

Aorist Indicative Middle (Second Aorist)

ἔθεμην	ἔθεμεθα	ἔδομην	ἔδομεθα
ἔθου	ἔθεσθε	ἔδου	ἔδοσθε
ἔθετο	ἔθεντο	ἔδοτο	ἔδοντο

*Aorist Infinitives**Active*

θειναι	δουναι	στησαι	στηναι
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*1st**2nd**Middle*

θεσθαι	δοσθαι
--------	--------

*Aorist Participles**Active*

θεις	δους	στησας	στας
θεισα	δουσα	στησασα	σταςα
θεν	δον	στησαν	σταν

Middle

θεμενος-η-ον	δομενος-η-ον
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Subjunctives

The Present and Aorist Subjunctives of τιθημι and ἵστημι are quite regular. The Present and Aorist Subjunctives Active and Middle (but NOT Passive) of διδωμι have ω instead of η in all parts.

διδω	δω	διδωμαι	δωμαι
διδως	δως	διδω	δω
διδω	δω [δωη]	διδωται	δωται
διδωμεν	δωμεν	διδωμεθα	δωμεθα
διδωτε	δωτε	διδωσθε	δωσθε
διδωσι	δωσι	διδωνται	δωνται

OTHER TENSES are regularly conjugated as follows:

Active

<i>Future</i>	θησω	δωσω	στησω—I shall cause to stand
<i>Perfect</i>	τεθεικα	δεδωκα	*έστηκα—I stand

Middle

<i>Future</i>	θησομαι	δωσομαι	στησομαι—I shall stand
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M. and P.

<i>Perfect</i>	τεθειμαι	δεδομαι
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Passive

<i>Future</i>	τεθησομαι	δοθησομαι	σταθησομαι—I shall stand
<i>Aorist</i>	έτεθην	έδοθην	έσταθην—I stood

(Note the meanings of the tenses of *ίστημι* as given on the right. The Present, Imperfect, Future and First Aorist Active are all Transitive; the rest are Intransitive.

* Perfect Infinitive is *έσταναι* and there are two forms of Participle—*έστως*, *έστωσα*, *έστος* and *έστηκως*, *έστηκνυα*, *έστηκος*.)

OTHER VERBS IN -μι (FRAGMENTS)

φημι (I say), has Pres. Indic. Act.—*φημι φης φησι*
φαμεν φατε φασι

and Imperf. Indic. Act. 3rd sing.—*έφη* 3rd plur.—*έφησαν*
άφημι (forgive)

The root of *ίημι* is *έ*, but the simple verb is not found in the New Testament, and many parts are assimilated to -ω verbs. The following must be noted:

<i>Pres. Indic. Act.</i>	3rd sing. Imperf. Indic. Act.— <i>ήφιε</i>
<i>άφημι</i>	Pres. Infin. Act.— <i>άφιεναι</i>
<i>άφης, άφεις</i>	3rd plur. Pres. Indic. Pass.— <i>άφιενται</i>
<i>άφησι</i>	" " Perf. " " — <i>άφεωνται</i>
<i>άφιμεν, άφιομεν</i>	2nd Aor. Subj. Act.— <i>άφω, άφης, άφη</i> <i>άφιετε</i> <i>άφωμεν, άφητε, άφωσι</i>
<i>άφιασι, άφιοσυι</i>	" " Part. Act.— <i>άφεις, άφεισα, άφεν</i> " " Imper. " 2nd sing.— <i>άφες</i> " " " " plur.— <i>άφετε</i>
<i>Fut. Indic. Act.—άφησω</i>	1st Aor. Indic. Act.— <i>άφηκα</i>
" " Pass.— <i>άφεθησομαι</i>	" " " Pass.— <i>άφεθην</i>

συν-ιημι (I understand) has the following forms:

Pres. Indic. Act. 2nd plur.— <i>συνιετε</i>
" " " 3rd plur.— <i>συνιασι</i>
Fut. Indic. Act. 3rd plur.— <i>συνησουσι</i>
1st Aor. Indic. Act. 2nd plur.— <i>συνηκατε</i>
" " " 3rd plur.— <i>συνηκαν</i>
Pres. Imper. Act. 3rd sing.— <i>συνιτω</i>
2nd Aor. Imper. Act. 2nd plur.— <i>συνετε</i>
Pres. Infin. Act.— <i>συνιεναι</i>
" Part. " — <i>συνιων</i> and <i>συνιεις</i> (genitive— <i>συνιεντος</i>)
2nd Aor. Subj. Act. 2nd plur.— <i>συνητε</i>
" " " 3rd plur.— <i>συνωσι</i>

THE DEFECTIVE VERB *οίδα*

This is a Perfect tense used as a Present. It comes from the very old Sanskrit root *vid-* which is connected with the Latin "vision" and allied words. The Present is not found, but the Aorist is *είδον* (I saw) and the Perfect, *οίδα*, means "I have seen", therefore I KNOW.

<i>Perfect Indic.</i> (I know)	<i>Pluperf. Indic.</i> (I knew)	<i>Subjunctive</i>	<i>Infinitive</i> <i>εἶδεναι</i>
οἶδα	ἤδειν	εἶδω	<i>Participle</i>
οἶδας	ἤδεις	εἶδης	
οἶδε	ἤδει	εἶδη	
οἶδαμεν	ἤδειμεν	εἶδωμεν	
οἶδατε, ἴστε	ἤδειτε	εἶδητε	
οἶδασι, ἴσασι	ἤδειςαν, ἤδεσαν	εἶδωσι	εἶδος

EXERCISE XIXa

οἰκοδεσποτης τις ἐβουλετο ἀπελθεῖν εἰς ἑτέραν πόλιν καὶ στησας τοὺς δούλους ἐνώπιον αὐτοῦ ἐδωκεν αὐτοῖς ἀργύρια, ἵνα ἐργασώνται ἕως ἂν ἔλθῃ. οἱ δούλοι σταντες ἔλεγον πρὸς ἀλλήλους, τί ποιήσωμεν; ὁ μὲν εἶπεν, ἀγοράσωμεν πρόβατα, ἵνα τοὺς ἄμνους ἀποδομενοὶ ἀργύρια λαβώμεν. ὁ δὲ παραστας εἶπεν, ἐγὼ δὲ θήσω τὰ ἀργύρια εἰς τὴν τραπεζάν ἵνα μὴ ἀπολέσω αὐτά. ὁ οἰκοδεσποτης ἐλθὼν εἶπεν αὐτοῖς λόγον ἀποδοῦναι. ὁ μὲν ἔλαβε πεντε ἀργύρια καὶ παρεθήκε τῷ δεσποτῇ δεκά. ὁ δὲ δεσποτης εἶπεν, καλῶς ἐποίησας, καταστήσω σε ἀρχόντα τοῦ οἴκου. ὁ δὲ ἔλαβε δύο ἀργύρια καὶ ἀπέδωκε τὰ δύο, καὶ ὁ δεσποτης ὀργισθεὶς εἶπεν, οἶδα σε κακὸν δούλον ὄντα, καὶ παρεδωκε τοῖς ὑπηρέταις ἵνα εἰς φυλακὴν βληθῇ.

παριστήμι—(intrans.) stand beside, (trans.) set beside	παρατιθήμι—set by the side of
παραδίδωμι—hand over	καθιστήμι—set over
ἀγοράζω—buy	ἀποδίδωμι—repay; Mid.—sell
ἀπολέσω, aorist subjunctive of ἀπολλύω—lose	ἀποδίδωμι λόγον—give account
ἐνώπιον—in front of	ἄμνος—lamb
τραπεζα—table used by money-changers, hence the ancient “bank”	τις—indefinite pronoun, here translate “a”
οἰκοδεσποτης—householder	ὑπηρέτης—officer

EXERCISE XIXb

The Lord said, “Whosoever has, to him shall be given”. If we wish to receive his grace we ought to give him our love. He has set us in the world so that we may do his work, and if we do his will he will raise us up at the last day. He knows that we are sinners, but he will forgive our sins and set us before his Father as holy. Let us give to him our love that we may know his will and do it. Not as Judas betrayed him to the High Priests, and sold his Master, but as the martyrs laid down their lives for him. Let us take the armour of God that we may stand in the evil day, and not be separated from him.

raise up—ἀνίστημι	forgive—ἀφίημι
set before—παριστήμι	betray—προδίδωμι
sell—ἀποδίδομαι	armour—πανοπλίον
separate—ἀφίστημι	high priest—ἀρχιερεὺς
as—καθὼς	for, on behalf of—ὑπὲρ with genitive
lay down one's life—τίθημι τὴν ψυχὴν	martyr—μαρτυρ -υρος (m.)

LESSON XIX

THE IMPERATIVE MOOD

Turn to Matthew viii. 9, and read what the centurion says to his servants. All his words are commands, and they are expressed by the Imperative ("commanding") mood. The centurion uses three different tenses out of the five which you need to learn.

There are two Imperatives in each Voice, Present and Aorist, but the Present has the same form in Middle and Passive, which makes five.

The distinction is the same as that in the Subjunctive, the Present referring to continual or repeated action and the Aorist to simple action, though the New Testament is not always very precise. But it is important to note that the difference is *never* of time; you can only order someone to do something in the future. Also strictly speaking the Imperative has only one person, because an order is always addressed to "you", but Greek also allows (with Indian languages) the possibility of a third person imperative when an indirect order is given. This is one of the few places where English is more logical, and says "let him do this" or "let them do this".

The regular Imperative forms are as shown on pages 94 and 95.

The following irregular Imperatives should be noted:

εἰμι—ἴσθι, ἔστω, ἔστε, ἔστωσαν. οἶδα—ἴσθι, ἴστε. φημι—φαθι, φατε. εἶδον—ἴδε, ἴδετε. εἶπον—εἶπε, εἶπετε. ἔσχον—σχες, σχετε. ἴδου is often found as an exclamation, "Look!"

THE IMPERATIVE MOOD

The Second Aorist Passive is in -ηθι instead of -ητι—σπαρηθι, σταληθι.

EXERCISE XXa

νῦν ἐντολας δώσω, ὑμεῖς αὐτάς τηρεῖτε.
μαθηταί, στήτε—καθίζετε.
πρῶτε μαθηταί, τὸ βιβλίον δός ἐμοί—λάβε.
δευτέρῃ μαθηταί, τὸ ὄνομα σου γράψον.
τρίτῃ μαθηταί, τὴν χεῖρα σου ὑψώσον—ἐπὶ τῆς τραπέζης θες.
τεταρτῇ καὶ πέμπτῃ μαθηταί, ἐξέλθετε ἀπὸ τοῦ οἴκου.
ἕκτῃ μαθηταί, ἀναγάγε αὐτοὺς εἰς τὸν οἶκον.
ἑβδόμῃ μαθηταί, εἶπε αὐτοῖς καθίσαι.
ὀγδοῇ μαθηταί, τοῦ προσώπου σου ἄπτον.
ἐνάτῃ μαθηταί, μὴ καθίζε, στήθι.
δεκάτῃ μαθηταί, εἶπε αὐτῷ καθίσαι.

Note: This exercise not only gives practice in the Imperative, but also gives the first ten *Ordinal* numerals in the Vocative Case. Ordinal numerals give the order in which something comes, i.e. first, second, third, etc., and they are declined like the first and second declension adjectives. δευτέρος has ρ, as the last letter of the stem and so the feminine is in -α; all the rest have feminine in -η.

The last but one sentence is a negative command, or prohibition. When the prohibition is to stop doing something already begun the construction used is *μη* with the Present Imperative, as here. When the prohibition is against doing something not already begun the construction is *μη* with the Aorist Subjunctive.

E.g. Stop saying—*μη λέγε*.

Do not say (when it is not already begun)—*μη εἰπῇς*.

	ACTIVE Pres. & 2nd Aor.			1st Aor.	M. & P. Pres. & 2nd Aor.	MIDDLE 1st Aor.	PASSIVE 1st Aor.
λυω	S	2 3	λυε λυετω	λυσον λυσατω	λνου λνεσθω	λνσαι λνσασθω	λνθητι λνθητω
	P	2 3	λυετε λυετωσαν	λυσατε λυσατωσαν	λνεσθε λνεσθωσαν	λνσασθε λνσασθωσαν	λνθητε λνθητωσαν
τιμαω	S	2 3	τιμα τιματω	τιμησον τιμησατω	τιμω τιμασθω	τιμησαι τιμησασθω	τιμηθητι τιμηθητω
	P	2 3	τιματε τιματωσαν	τιμησατε τιμησατωσαν	τιμασθε τιμασθωσαν	τιμησασθε τιμησασθωσαν	τιμηθητε τιμηθητωσαν
φιλεω	S	2 3	φιλει φιλειτω	φιλησον φιλησατω	φιλον φιλεισθω	φιλησαι φιλησασθω	φιληθητι φιληθητω
	P	2 3	φιλειτε φιλειτωσαν	φιλησατε φιλησατωσαν	φιλεισθε φιλεισθωσαν	φιλησασθε φιλησασθωσαν	φιληθητε φιληθητωσαν
δουλωω	S	2 3	δουλου δουλουτω	δουλωσον δουλωσατω	δουλου δουλουσθω	δουλωσαι δουλωσασθω	δουλωθητι δουλωθητω
	P	2 3	δουλουτε δουλουτωσαν	δουλωσατε δουλωσατωσαν	δουλουσθε δουλουσθωσαν	δουλωσασθε δουλωσασθωσαν	δουλωθητε δουλωθητωσαν

				2nd Aor.		2nd Aor.	
τιθημι	S	2 3	τιθει τιθετω	θες θετω	τιθου τιθεσθω	θου θεσθω	τεθητι τεθητω
	P	2 3	τιθετε τιθετωσαν	θετε θετωσαν	τιθεσθε τιθεσθωσαν	θεσθε θεσθωσαν	τεθητε τεθητωσαν
διδωμι	S	2 3	διδου διδοτω	δος δοτω	διδοσο διδοσθω	δου δοσθω	δοθητι δοθητω
	P	2 3	διδοτε διδοτωσαν	δοτε δοτωσαν	διδοσθε διδοσθωσαν	δοσθε δοσθωσαν	δοθητε δοθητωσαν
ιστημι	S	2 3	ιστη ιστατω	1st Aor. Act. στησον στησατω	2nd Aor. Act. στηθι στητω		σταθητι σταθητω
	P	2 3	ιστατε ιστατωσαν	στησατε στησατωσαν	στητε στητωσαν		σταθητε σταθητωσαν

Note: Present Imperative of *ιστημι* is not actually found in N.T.

EXERCISE XXb

Rules for Students

- Get up early in the morning.
 Wash yourselves with water.
 Do not stay in bed for a long time.
 Listen to the teacher and do not go to sleep in the class.
 Write down the wise words of the teacher.
 Answer the questions of the teacher quickly.
 Read the books, and keep their words in your heart.
 Do not cease to pray.

Notes:

1. early in the morning—*πρωῖ*.
2. wash—*λουω* (see Lesson XIV).
3. bed—*κλινη*. for a long time—*μακρον χρονον* (Accusative of duration).
4. go to sleep—*κοιμασμαι* (Passive—use Aorist Subjunctive). class—*σχολη* from which we get “school”.
6. quickly—*ταχεως* (see Lesson XXI). question—*ερωτημα*, -ατος, το.
8. cease—(see Lesson XIV).

A very good example of the difference between the Present and Aorist Imperatives is seen in the two versions of the Lord's Prayer in Matthew vi. 11, where “give us this day” refers to a single action, and Luke xi. 3 where “give us day by day” refers to a repeated action. In the first case the Imperative is Aorist, and in the second it is Present.

LESSON XX

ADJECTIVES

You have had a number of adjectives already, all of which had the same type of endings, with masculine and neuter of the second declension, and feminine of the first. There are a few more types in Greek, but only the following need be noted specially:

Type 1. Some words have only two terminations, the masculine and feminine being identical, e.g. *αιωνιος* and words beginning with *a*-privative, e.g. *αδυνατος*, *αθεος*, *αθεσμος*.

Type 2. The two following are irregular in masculine and neuter nominative singular:

μεγας—great

Singular

Nom. Voc.	<i>μεγας</i>	<i>μεγαλη</i>	<i>μεγα</i>
Acc.	<i>μεγαν</i>	<i>μεγαλην</i>	<i>μεγα</i>
Gen.	<i>μεγαλου</i>	<i>μεγαλης</i>	<i>μεγαλου</i>
Dat.	<i>μεγαλω</i>	<i>μεγαλη</i>	<i>μεγαλω</i>

Plural

Nom. Voc.	<i>μεγαλοι</i>	<i>μεγαλαι</i>	<i>μεγαλα</i>
Acc.	<i>μεγαλους</i>	<i>μεγαλας</i>	<i>μεγαλα</i>
Den.	<i>μεγαλων</i>	<i>μεγαλων</i>	<i>μεγαλων</i>
Gat.	<i>μεγαλοις</i>	<i>μεγαλαις</i>	<i>μεγαλοις</i>

πολυς—much (plural—many)

Singular

Nom. Voc.	<i>πολυς</i>	<i>πολλη</i>	<i>πολυ</i>
Acc.	<i>πολυν</i>	<i>πολλην</i>	<i>πολυ</i>
Gen.	<i>πολλου</i>	<i>πολλης</i>	<i>πολλου</i>
Dat.	<i>πολλω</i>	<i>πολλη</i>	<i>πολλω</i>

Plural

Nom. Voc.	<i>πολλοι</i>	<i>πολλαι</i>	<i>πολλα</i>
Acc.	<i>πολλους</i>	<i>πολλας</i>	<i>πολλα</i>
Gen.	<i>πολλων</i>	<i>πολλων</i>	<i>πολλων</i>
Dat.	<i>πολλοις</i>	<i>πολλαις</i>	<i>πολλοις</i>

Type 3. Two termination adjectives with third declension consonant endings:

Singular

M.F. N.

Nom.	<i>ἄφρων</i> (foolish)	<i>ἄφρον</i>
Voc.	<i>ἄφρον</i>	<i>ἄφρον</i>
Acc.	<i>ἄφρονα</i>	<i>ἄφρον</i>
Gen.	<i>ἄφρονος</i>	
Dat.	<i>ἄφροσι</i>	

Plural

M.F. N.

Nom.	<i>ἄφρονες</i>	<i>ἄφρονα</i>
Voc.	<i>ἄφρονες</i>	<i>ἄφρονα</i>
Acc.	<i>ἄφρονας</i>	<i>ἄφρονα</i>
Gen.	<i>ἄφρονων</i>	
Dat.	<i>ἄφροσι</i>	

Type 4. Two termination adjectives with third declension vowel endings:

Singular

M.F. N.

Nom.	<i>ἄληθης</i>	<i>ἄληθες</i>
Voc.	<i>ἄληθες</i>	<i>ἄληθες</i>
Acc.	<i>ἄληθη</i>	<i>ἄληθες</i>
Gen.	<i>ἄληθους</i>	
Dat.	<i>ἄληθει</i>	

Plural

M.F. N.

Nom.	<i>ἄληθεις</i>	<i>ἄληθη</i>
Voc.	<i>ἄληθεις</i>	<i>ἄληθη</i>
Acc.	<i>ἄληθεις</i>	<i>ἄληθη</i>
Gen.	<i>ἄληθων</i>	
Dat.	<i>ἄληθεσι</i>	

Type 5. The irregular adjective *πας*—all, every:

Singular

Nom. Voc.	<i>πας</i>	<i>πασα</i>	<i>παν</i>
Acc.	<i>παντα</i>	<i>πασαν</i>	<i>παν</i>
Gen.	<i>παντος</i>	<i>πασης</i>	<i>παντος</i>
Dat.	<i>παντι</i>	<i>παση</i>	<i>παντι</i>

Plural

Nom. Voc.	<i>παντες</i>	<i>πασαι</i>	<i>παντα</i>
Acc.	<i>παντας</i>	<i>πασας</i>	<i>παντα</i>
Gen.	<i>παντων</i>	<i>πασων</i>	<i>παντων</i>
Dat.	<i>πασι</i>	<i>πασαις</i>	<i>πασι</i>

(Note: Where *πας* means “all”, it indicates a definite number, therefore the noun always has an article.)

Participles are also adjectives (see Lesson XII).)

The following are examples from Greek poets:

1. *των εὐτυχοντων παντες εἰσι συγγενεις.*
2. *ὁ γραμματων ἀπειρος οὐ βλέπει βλέπων.*
3. *καὶ πολλ’ ἀπ’ ἐχθρων μανθανουσιν οἱ σοφοί.*
4. *φθειρουνσιν ἡθῆ χρησθ’ ὁμιλίας κακαί.*
5. *θεοῦ θελοντος, δυνάτα πάντα γίγνεται* (a variant form of *γίνεται*).
6. *ἐνεστι γὰρ πῶς τοῦτο τῇ τυραννίδι νοσημα, τοῖς φίλοις* μὴ πεποιοῦναι* (to trust).
7. *τὸ σῶμα θνητὸν, ἡ δὲ ψυχὴ ἀθάνατος.*

<i>εὐτυχεω</i> —prosper	<i>χρηστος</i> —excellent
<i>ὁμιλία</i> —relationship	<i>θνητος</i> —mortal
<i>νοσημα</i> —disease	<i>ἐχθρος</i> —enemy
<i>ἦθος</i> -ους, το—custom, manners	<i>ἀπειρος</i> —unskilled
<i>συγγενης</i> —akin	<i>πῶς</i> —somehow
	<i>ἀθάνατος</i> —immortal

(Note: * In poetry the dative plural sometimes has an *ι* added to help the metre.)

EXERCISE XXIa

παντες λεγουσιν οτι δει τον ανθρωπον το αγαθον ποιειν, αλλα παντες ου ποιουσι. ο μεν λογος αυτων αληθης, τα δε εργα ψευδη. ανθρωπος γαρ αφρων εστι και πληρης πασης αδικιας. καιπερ θελων το αγαθον ποιησαι, το κακον πρασσει, και το θελημα αυτου ασθενες υπαρχει. οι φιλονυτες το αληθες φιλουσι μεγα τι, αλλα αδυνατον εστιν αι το αληθες ειπειν.

αληθης—true
πληρης—full
αφρων—foolish
υπαρχει—is, exists
αδυνατος—impossible
πρασσω—do, practise

ψευδης—false
ασθενης—weak
καιπερ—although
τι—something
αι—always

EXERCISE XXIb

Love is great and good, and those who seek love will find the true joy. The foolish men are full of wickedness, and do not seek good things. They all tell lies, and their works are all evil. If a man wishes to speak true things and to do good he finds much joy. But men are weak, and unskilled in (of) righteousness. Many men wish to do great things in the world, and to gain eternal life, but they are deceived. It is impossible for a weak man to do the truth, but by the grace of God all things are possible.

deceive—πλαναω

possible—δυνατος

LESSON XXI

COMPARISON OF ADJECTIVES, ADVERBS

There are two ways of forming comparatives in Greek, as in English:

1. By using "more"—μαλλον and "most"—μαλιστα.
2. By adding suffixes "-er"—τερος and "-est"—τατος.

There are also two ways of expressing the object with which the comparison is made:

1. By using "than"—η and the same case.
 2. By using the Comparative Genitive.
1. The regular method of forming comparatives and superlatives is by adding -τερος and -τατος to the stem. If the previous vowel is short the stem-vowel is lengthened, e.g.

	Positive	Comparative	Superlative
(strong)	ισχυρος	ισχυροτερος	[ισχυροτατος]
(wise)	σοφος	σοφωτερος	[σοφωτατος]
(careful)	ακριβης	[ακριβεστερος]	ακριβεστατος
(religious)	δεισιδαιμων	δεισδαιμονεστερος	[δεισιδαιμονεστατος]

BUT the regular superlative only occurs rarely in the New Testament and in other places the comparative is used with a superlative meaning. None of the forms in brackets occurs in the N.T.

2. The following irregular comparisons are important and MUST BE LEARNT:

ἀγαθος—good	κρείσων, κρείπτων— better	κρατιστος—best
κακος—bad	χειρων, ἥσσων, ἥττων—worse	
πολυσ—much	πλειων, πλεων—more	πλειστος—most
μικρος—little	μικροτερος, ἑλασσων, ἐλαττων—less	ἐλαχιστος—least
μεγας—great	μειζων—greater	μεγιστος—greatest
κρατιστος only in the title κρατιστε—"your Excellency".		

(Note. Most of these are irregular also in English.)

The declension of the irregular comparatives in -ων is as follows:

	Singular	
	M.F.	N.
Nom.	μειζων	μειζον
Acc.	μειζονα, μειζω	μειζον
Gen.	μειζονος	μειζονος
Dat.	μειζονι	μειζονι
	Plural	
	M.F.	N.
Nom.	μειζονες, μειζους	μειζονα, μειζω
Acc.	μειζονας, μειζους	μειζονα, μειζω
Gen.	μειζονων	μειζονων
Dat.	μειζοσι	μειζοσι

ADVERBS

Adverbs answer one of the questions "how", "why", "when", "where". Some of them exist alone, whilst

others are formed from adjectives, just as they are formed in English by adding "-ly" to adjectives. In Greek they are formed by changing the -ν of the genitive plural to -ς, e.g. true—ἀληθων, truly—ἀληθως; wise—σοφων, wisely—σοφως. The regular comparative adverb ends in -τερον and the superlative in -τατα, but the latter is not found in the New Testament.

The following adverbs are irregular and MUST BE LEARNT:

εὖ— well	βελτιον, κρείσσον— better	[βελτιστα]— best
καλως— well, finely	καλλιον— more finely	[καλλιστα]— most finely
κακως— badly	ἥссон, ἥττον— worse	[ἥκιστα]— worst
[μαλα]— much	μαλλον— more	μαλιστα— most
πολυ— much	πλειον, πλεον— more	[πλειστα]— most
ἐγγυς— near	ἐγγυτερον— nearer	ἐγγιστα— nearest
ταχυ, ταχεως— quickly	ταχιον— more quickly	ταχιστα— most quickly

(Note: The neuter accusative (singular or plural) is often used as an adverb, e.g. only—μονον, much—πολυ or πολλα.

ὥς with a superlative expresses "as — as possible", e.g. ὥς ταχιστα—as quickly as possible.)

EXERCISE XXIIa

Some lines from Greek authors:

1. κρείσσον σιωπᾶν ἔστιν ἢ λαλεῖν ματῆν.
2. οὐδεις ἀναγκῆς μαλλον ἰσχυεῖ νομος.
3. αἱ δευτεραι πως φροντιδες σοφωτεραι.

4. ὁ πλεῖστα πρᾶσων πλεῖσθ* ἁμαρτανεῖ βροτῶν.
5. ἐστὶν ὁ μὲν χειρῶν, ὁ δὲ ἀμεινων πρὸς ἔργον ἕκαστον·
οὐδεὶς δ' ἀνθρώπων αὐτὸς πρὸς ἅπαντα σοφός.
6. χρησμός Ἀπολλωνος ἦν ἐν Δελφοῖς·
σοφός Σοφοκλῆς, σοφώτερος Εὐριπίδης,
ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος.
7. πλεον ἡμῖν παντός, ὥς Ἡσίοδος λέγει.
8. ἀριστον ὕδωρ, ὥς Πινδαρός λέγει.
9. ἐστὶ ἡ ἐσχατὴ πλάνη χειρῶν τῆς πρώτης.
10. ἐλευθερῶς δούλευε· δούλος οὐκ ἔσει.

οὐδεὶς—no one, no
φροντίς—thought
ἀμεινων—better } (not N.T.)
ἀριστος—best
ἅπας—all
ἰσχυρῶ—be strong
πῶς—somehow
χρησμός—oracle

πλάνη—error
περισσόν—abundantly
ἀνάγκη—necessity
βροτός—mortal
ἡμῖν—half
ἐλευθερός—free
ἕκαστος—each

EXERCISE XXIIb

Truly, love is the greatest gift of God to men. Wisdom is good but love is better. He who loves is stronger than his enemy, because he is most able to forgive sins. To love is more than to be a friend. The friend seeks the good of his friend, but he who loves lays down his life for his beloved. The love of Christ is greater than the love of a brother, and the love of God is greater than the love of a father. Those who find it find joy, and find it more abundantly.

(Note: * Before a rough breathing τ changes to θ in poetry.)

LESSON XXII

PREPOSITIONS

We have already had several Prepositions which govern various cases. It is time to look at them in logical order and to find some arrangement.

Prepositions were originally adverbs, used to make the meaning of the cases more precise. Most of them answer the questions “when” or “where” and underline the meaning already present in the case.

1. Place—Accusative means motion towards
Genitive means motion from
Dative means rest at.

Thus—*εἰς* [into] can only be used with Accusative
ἐκ [out of] „ „ „ „ „ Genitive
ἐν [in] „ „ „ „ „ Dative.

Some Prepositions can be used with more than one case.

Thus—*παρά* [alongside]—with Accusative—to the side of
with Genitive—from the side of
with Dative—at the side of.

2. Time—Accusative means duration over a period
Genitive means within the course of a period
Dative means at a point of time.

Thus—*τρεῖς ἡμέρας*—for three days
ἐκείνης τῆς ἡμέρας—during that day
ἐκείνῃ τῇ ἡμέρᾳ—on that day.

The following are the most important meanings of Prepositions:

1. With one case—*α*—Accusative

ἀνα—up

εἰς—into

β—Genitive

ἀντι—over against, instead of

ἀπο—away from [exterior]

ἐκ, ἐξ—out of [interior]

προ—in front of, before

γ—Dative

ἐν—in [time or place]

συν—together with.

2. With two cases—

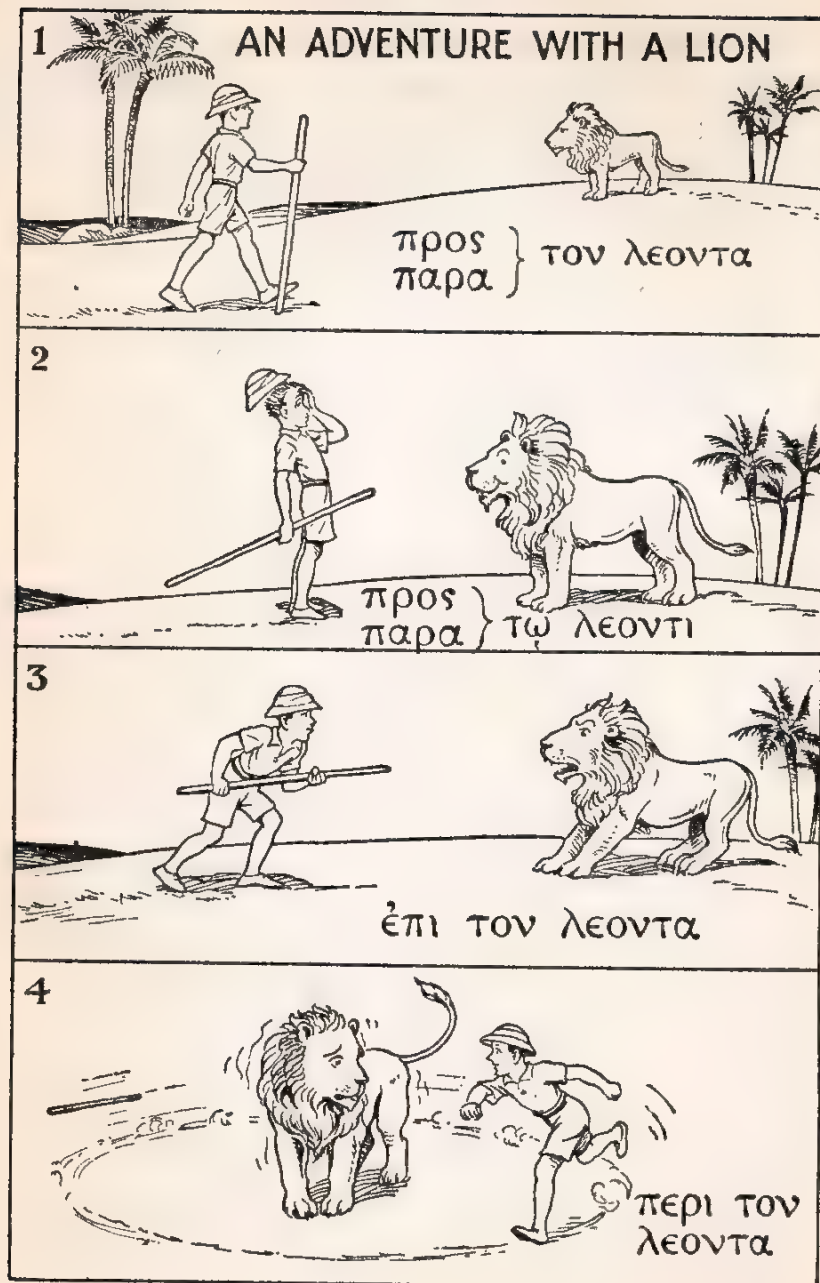
	<i>Accusative</i>	<i>Genitive</i>
<i>δια</i> [through]	on account of	through, by means of
<i>κατα</i> [down]	according to	against
<i>μετα</i> [amongst]	after	among, with
<i>περι</i> [around]	around [literally]	concerning
<i>ὑπερ</i> [over]	above, beyond	on behalf of
<i>ὑπο</i> [under]	under	by [of agent]

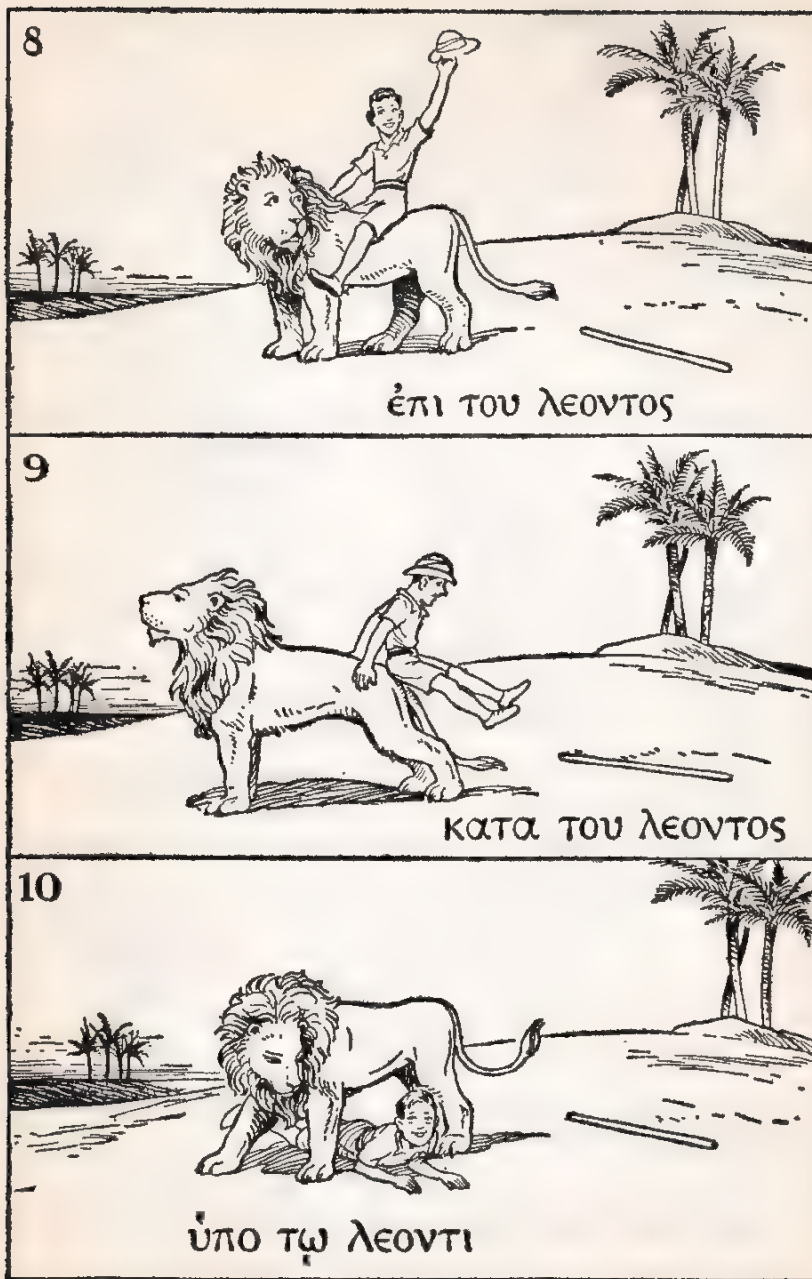
3. With three cases—

	<i>Accusative</i>	<i>Genitive</i>	<i>Dative</i>
<i>ἐπι</i> [on]	on to, up to	on, in the time of	on, in addition to, at
<i>παρά</i> [beside]	to the side, from the side contrary to	to the side, near	at the side, near
<i>πρός</i> [to]	towards, to from [rare]		at, close to

(Note the following “improper prepositions”:

With Genitive—*ἀνευ*—without; *ἐνεκα*—for the sake of; *μεχρι*—until; *χαριν*—for the sake of; *πλην*—except; *χωρις*—without; *ἐμπροσθεν*—in front of; *ἐντος*—within; *ἐγγυς*—near; *ἐνώπιον*—in front of.)





LESSON XXIII

NUMERALS

The following Numerals occur in the New Testament.

Cardinals (one, two, etc.)	Ordinals (first, second, etc.)	Adverbs (once, twice, etc.)	Distributives (single, double, etc.)
-------------------------------	-----------------------------------	--------------------------------------	--------------------------------------------

1 εἷς	πρωτος, -η, -ον	ἀπαξ	ἄπλους
2 δύο	δευτερος, -α, -ον	δις	διπλους
3 τρεις	τριτος, -η, -ον	τρεις	
4 τεσσαρες	τεταρτος, -η, -ον		τετραπλους
5 πεντε	πεμπτος, -η, -ον	πεντακις	
6 ἑξ	ἑκτος, -η, -ον		
7 ἑπτα	ἑβδομος, -η, -ον	ἑπτακις	ἑπταπλασιων
8 ὀκτω	ὀγδοος, -η, -ον		
9 ἑννεα	ἑνατος, -η, -ον		
10 δεκα	δεκατος, -η, -ον		
11 ἑνδεκα	ἑνδεκατος, -η, -ον		
12 δωδεκα [δεκαδυο]	δωδεκατος, -η, -ον		
13			
14 δεκατεσσαρες	τεσσαρεςκαιδεκατος		
15 δεκαπεντε	πεντεκαιδεκατος		
16 δεκαεξ			
17			
18 δεκαοκτω			
19			
20 εἴκοσι	200 διακοσιοι, -αι, -α		
30 τριακοντα	300 τριακοσιοι, -αι, -α		
40 τεσσαρεκοντα*	400 τετρακοσιοι, -αι, -α		

(Note: * in the N.T. τεσσαρεκοντα always has second vowel *α*, though in Classical Greek it is *ε*, as in τεσσαρες.)

NUMERALS

50 πεντηκοντα [πεντηκοστος]	500 πεντακοσιοι, -αι, -α
60 ἑξηκοντα	600 ἑξακοσιοι, -αι, -α
70 ἑβδομηκοντα [-κις]	
80 ὀγδοηκοντα	
90 ἑνενηκοντα	
100 ἑκατον [ἑκατονταπλασιων]	1,000 χιλιοι, -αι, -α [χιλιας]
2,000 δισχιλιοι, -αι, -α	10,000 μυριοι, -αι, -α
3,000 τρισχιλιοι, -αι, -α	20,000 δισμυριοι, -αι, -α
4,000 τετρακισχιλιοι, -αι, -α	
5,000 πεντακισχιλιοι, -αι, -α	
7,000 ἑπτακισχιλιοι, -αι, -α	

Note also:

πολλακις—many times
ποσακις—how many times?
πολλαπλασιων—many fold

Cardinals from 1 to 4 are declinable as follows:

	M.	F.	N.	M.F.N.
Nom.	εἷς	μία	έν	δυο
Acc.	ένα	μιαν	έν	δυο
Gen.	ένος	μιας	ένος	δυο
Dat.	ένι	μια	ένι	δυσι

	M.F.	N.	M.F.	N.
Nom.	τρεις	τρια	τεσσαρες	τεσσαρα
Acc.	τρεις	τρια	τεσσαρας	τεσσαρα
Gen.	τριων		τεσσαρων	
Dat.	τρισι		τεσσαρσι	

Cardinals from 5 to 199 are not declinable.

Cardinals over 200 and Ordinals are declined like ἀγαθος.
οὐδεις and μηδεις (no one) are declined like εἷς—
οὐδεις, οὐδεμια, οὐδεν ; μηδεις, μηδεμια, μηδεν κ.τ.λ.

Compound numbers are expressed as in English, e.g. 253 is *διακοσιοι πενήκοντα τρεις* (declinable members must be declined).

Letters were used instead of numbers, and distinguished by accents, α' —1; β' —2; γ' —3 $\kappa.\tau.\lambda.$ α_1 —1,000; β_1 —2,000 $\kappa.\tau.\lambda.$ But you need not bother about these.

LESSON XXIV

PRONOUNS

Some Pronouns we have already had, and there are a few more.

1. *Personal Pronouns*: First and Second Person—Lesson IX, page 33; Third Person—Lesson VIII, page 31.

Note: αὐτός is also used idiomatically in two ways, which must be carefully distinguished:

- (a) the appropriate form of αὐτός placed *between* the article and its noun means "same", e.g.
the same man—ὁ αὐτός ἄνθρωπος
of the same woman—τῆς αὐτῆς γυναῖκος
the same books—τὰ αὐτὰ βιβλία

- (b) placed *before the article* or *after the noun*, it means "self", e.g.
- | | |
|--------------------------|--------------------|
| the man himself— | αὐτός ὁ ἄνθρωπος |
| | ὁ ἄνθρωπος αὐτός |
| of the woman herself— | αὐτῆς τῆς γυναικος |
| | τῆς γυναικος αὐτῆς |
| the children themselves— | αὐτὰ τὰ παῖδια |
| | τὰ παῖδια αὐτὰ |

2. *Possessive Pronouns.* The genitive of the Personal pronoun may be used to express possession, but there are also pronominal adjectives, "mine", "your", "our".

The singular pronouns have feminine in -η, like *κακοῦς*, and the plural pronouns have feminine in -α, like *ἀγνοῦς*.

They must always be accompanied by the article except when used predicatively.

My	ὁ ἐμός	ἡ ἐμή	το ἐμόν
Our	ὁ ἡμετέρος	ἡ ἡμετέρα	το ἡμετέρον
Your	ὁ σός	ἡ σή	το σόν
Your	ὁ ὑμέτερος	ἡ ὑμέτερα	το ὑμέτερον

There is no third person possessive pronoun.

3. *Reflexive Pronouns.* These are used when the subject's action "reflects" back upon himself, and are formed by combining the pronoun with αὐτός. They have no Nominative case, but this is expressed by adding αὐτός separately with the personal pronoun, e.g. I myself said . . . —ἐγὼ αὐτός ἐλεγον . . .

	<i>Myself</i>	<i>Yourself</i>	<i>Himself</i>	<i>Herself</i>	<i>Itself</i>
Acc.	ἐμαυτον	σεαυτον	ἐαυτον	ἐαυτην	ἐαυτο
Gen.	ἐμαυτου	σεαυτου	ἐαυτου	ἐαυτης	ἐαυτου
Dat.	ἐμαυτω	σεαυτω	ἐαυτω	ἐαυτη	ἐαυτω

In the Plural there is only one form for "ourselves", "yourselves" and "themselves", but it has three genders:

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Acc.	ἐαυτους	ἐαυτας	ἐαυτα
Gen.	ἐαυτων	ἐαυτων	ἐαυτων
Dat.	ἐαυτοις	ἐαυταις	ἐαυτοις

4. *Reciprocal Pronoun.* This is used when the individual units of a collective subject react. In English we use "each other" or "one another". This can only be plural, and cannot be nominative.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Acc.	ἄλληλους	ἄλληλας	ἄλληλα
Gen.	ἄλληλων	ἄλληλων	ἄλληλων
Dat.	ἄλληλοις	ἄλληλαις	ἄλληλοις

5. *Demonstrative Pronouns.* That—ἐκεῖνος, this—οὗτος.

Singular

Nom.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
Acc.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο
Gen.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
Dat.	ἐκεῖνω	ἐκεῖνῃ	ἐκεῖνω

Plural

Nom.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Acc.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα
Gen.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
Dat.	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις

Singular

Nom.	οὗτος	αὕτη	τουτο
Acc.	τουτον	ταυτην	τουτο
Gen.	τουτου	ταυτης	τουτου
Dat.	τουτω	ταυτη	τουτω

Plural

Nom.	οὗτοι	αὗται	ταυτα
Acc.	τουτους	ταυτας	ταυτα
Gen.	τουτων	τουτων	τουτων
Dat.	τουτοις	ταυταις	τουτοις

Note: 1. Where οὗτος has -ο- or -ω- in the ending it has -ο- in the stem; this means that the genitive plural feminine is not ταυτων but τουτων.

2. The demonstrative makes the noun definite, and it must therefore have the article. The order is *either* demonstrative, article, noun *or* article, noun, demonstrative but *never* article, demonstrative, noun, e.g.

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος
BUT NOT ὁ οὗτος ἀνὴρ or οὗτος ἀνὴρ.

6. *Relative Pronouns* (who, which, that, introducing a relative clause).

	Singular			Plural		
Nom.	ὅς	ἡ	ὃ	οἱ	αἱ	ᾧ
Acc.	ὃν	ἣν	ὃ	οὓς	ᾧς	ᾧ
Gen.	οὗ	ἥς	οὗ	ῶν	ῶν	ῶν
Dat.	ᾧ	ἣ	ᾧ	οἷς	αἷς	οἷς

Note: The Relative gets its *number* and *gender* from the noun to which it refers, and which is called the antecedent.

The Relative gets its *case* from its function in the relative clause.

7. *Interrogative Pronoun* (who? what?).

	Singular		Plural	
	M.F.	N.	M.F.	N.
Nom.	τις	τι	τινες	τινα
Acc.	τινα	τι	τινας	τινα
Gen.	τινος	τινος	τινων	τινων
Dat.	τινι	τινι	τισι	τισι

Note: ὅστις (who) is declined in both parts like ὅς and τις but only nom. is common in the New Testament.

8. *Indefinite Pronoun* (someone, anyone).

This is exactly like the Interrogative τις in form, but can be distinguished because it does not appear as the first word in the sentence, whereas the Interrogative is almost always the first word. In printed Greek the Interrogative has an accent (τίς) whereas the Indefinite has not.

The following list of correlatives will be found useful:

Pronouns

Interrogative		Relative	Demonstrative
Direct	Indirect		
τις ; who?	ὅστις— who?	ὅς—who	οὗτος—this
ποσος ; how big?	ὅποσος— how big?	ὅσος—as big as	τοσούτος—so big
ποιος ; of what kind?	ὅποιος— of what kind?	οἷος—such as	τοιούτος—of such kind

Adverbs

Interrogative		Relative	Indefinite	Demonstrative
Direct	Indirect			
που ; where?	ὅπου— where?	οὗ—where	που— somewhere	ἐκεῖ— there
ποθεν ; whence?	ὅποθεν— whence?	όθεν— whence	ποθεν—from somewhere	ἐκεῖθεν— thence
ποτε ; when?	ὅποτε— when?	ότε—when	ποτε—some time	τοτε— then
πως ; how?	ὅπως— how?	ὡς—as	πως— somehow	οὕτως— thus

Note:

Direct Interrogatives begin with π -.

Indirect	"	"	"	δπ.
----------	---	---	---	-----

Relatives begin with *o-*.

Indefinites are like Interrogatives, but enclitic, i.e. they cannot be the first word in the phrase.

LESSON XXV

USE OF THE INFINITIVE

So far our work has mostly consisted of learning the "accidence" of Greek—that is to say, the formation of words and their modes of inflection. It is now necessary to study a little of "syntax", that is to say, the way in which words are put together in sentences. We have mentioned some ways in connection with the Infinitive, Subjunctive and Participle already, but now we shall look a little more closely at the Infinitive.

In many cases the Greek Infinitive is used exactly as the English Infinitive, e.g. in completing the sense of a noun, adjective or verb:

- (a) a time to return—καιρος ἀνακαμψαι.
 (b) able to do—δυνατος ποιησαι.
 (c) he wishes to go away—θελει ἀπελθειν.
 (d) he commanded me to drink—ἐκέλευσε με πειν.
 (e) we tried to escape—ἐπειρασamen ἀποφυγειν.
 (f) he was not able to go—οὐκ ἔδυνάτο ἐλθειν.
 (g) it is necessary to go away—δει ἀπελθειν.

In all these cases there is no difficulty, but there is one point which must be noted: when the Infinitive has a subject which is not the subject of the main verb, that subject is put in the *Accusative* case, e.g. it is necessary for me to go—*δεν με ἀπελθεῖν*.

Accusative and Infinitive. This construction is so important that it deserves a heading to itself. It is used very frequently after verbs of saying, thinking, etc., where we use a clause introduced by "that". Instead of using

a clause, the subject of what is said is put in the Accusative, and the verb in the Infinitive: e.g.

How do they say that the Christ is the son of David?
 πως λεγουσι τον Χριστον ειναι υιον Δαβιδ;

After verbs of preventing this construction is used: e.g.

Do not prevent them from coming to me.
 μη κωλυετε αυτους ελθειν προς με.

Articular Infinitive. The Infinitive is a verbal NOUN, and as a noun it can take an article, which is always neuter. It can also be used in different cases, and the article is declined, though the Infinitive remains unchanged. As subject of the sentence it is in the Nominative case, as object in the Accusative, and it may also be used after prepositions, when it takes the appropriate case:

Nom. (a) Subject. To work (working) is good for students.

το εργαζεσθαι αγαθον εστι τοις μαθηταις.

Acc. (b) Object. I do not refuse to die.

ου παραιτουμαι το αποθανειν.

Acc. (c) After εις or προς expressing purpose. I went to see him.

ηλθον προς [εις] το θεωρειν αυτον.

Acc. (d) After δια expressing cause. Because it had no root it withered.

δια το μη εχειν ριζαν εξηρανθη.

Dat. (e) After εν expressing means. Christ saved us by dying.

ο Χριστος εσωσεν ημας εν τω αποθανειν.

Dat. (f) After εν expressing time when. When he slept, the enemy came.

εν τω καθευδειν αυτον ο εχθρος ηλθεν.

Gen. (g) After προ expressing time before. Before sleeping, you ought to pray.

προ του καθευδειν δει σε προσευχεσθαι.

Acc. (h) After μετα expressing time after. After Christ was raised, he appeared to them.

μετα το εγερθηναι τον Χριστον εφανη αυτοις.

Consecutive Infinitive. This is used to express the consequence of an action, and is introduced by ωστε (so that).

I am not so foolish as to believe your excuses.

ουχ ουτως μωρος ειμι ωστε πιστευειν ταις προφασεσιν υμων.

The winds blew, so that the house fell.

οι ανεμοι επνευσαν ωστε τον οικον πεσειν.

There are a few cases when ωστε is followed by an Indicative to express an *unexpected* result, e.g. John iii. 16; Galatians ii. 13.

πριν or πριν η [before] is followed by Accusative and Infinitive when the main verb is Affirmative.

πριν αλεκτορα φωνησαι τρεις απαρνηση με.

Before the cock crows you shall deny me thrice.

EXERCISE XXIIIa

1. τις δ' οιδεν ει το ζην μεν εστι κατθανειν, το κατθανειν δε ζην κατω νομιζεται;
2. το αγαπαν τον θεον εξ ολης καρδιας και το αγαπαν τον πλησιον ως εαντον περισσοτερον εστι παντων των ολοκαυτωματων και θυσιων.
3. προ γαρ του ελθειν τινας απο Ιακωβου συνησθιεν ο Πετρος μετα των εθνων.
4. μετα δε το σιγησαι αυτους απεκριθη Ιακωβος.
5. ουκ εχετε δια το μη αιτεισθαι υμας.

6. ὁ Ἰησοῦς ἦλθεν εἰς τὸν κόσμον πρὸς τοὺς ἁμαρτωλοὺς σωθῆναι.
 7. κυριε, καταβῆθι πρὶν ἀποθάνειν τὸ παιδίον μου.

EXERCISE XXIIIb

Before going to the city it is necessary to enquire about the way. After you have heard this, you will be able to make your way there, but whilst you are going, do not speak to anyone. If anyone tells you to go into his house, do not listen to him. He will steal your money so that you will not be able to buy bread. Before he seizes you, run away. The wise man does not believe the fools who say that there is much money in the city, because he knows that they are fools. To get money a man must work, for God said to Adam that by working he must eat.

(Translate phrases in italics by using Infinitive constructions.)

LESSON XXVI

USE OF PARTICIPLES

We have already learned something about Participles in Lesson XII (p. 56). It was there noted that the Participle is both a verb and an adjective, and has some of the characteristics of both. Like an adjective it can stand for a noun when the article is added to it.

Participle with Article. Sometimes is the equivalent of a noun and may be translated as such: e.g. ὁ σπειρων—the sower; Ἰωαννης ὁ βαπτίζων—John the baptizer.

Sometimes it is the equivalent of an adjectival clause, and may be translated into English by a relative: e.g.

ὁ μενων ἐν ἀγάπῃ μενει ἐν τῷ Θεῷ.

He who remains in love, remains in God.

τοῦτο ἐστὶ τὸ ῥηθὲν ὑπὸ τῶν προφητῶν.

This is that which was said by the prophets.

οἱ ἄνθρωποι οὐ φιλοῦσι τοὺς μισουντας αὐτοὺς.

Men do not love those who hate them.

δεῖ με ἐργαζεσθαι τὰ ἔργα τοῦ πεμψαντος με.

I must work the works of him who sent me.

Participle in place of a clause

(a) Relative clause:

πιστευετε εἰς τὸν δυναμενον σωσαι ὑμας.

Believe in him who is able to save you.

(b) Temporal clause:

πορευομενος παρα τὴν ὁδὸν εἶδον τὸν κῦνα.

Whilst going along the road I saw the dog.

ἐξελθὼν ἐκ τοῦ οἴκου εἶδον τὸν κῦνα.

After going out of the house I saw the dog.

(c) Causal clause:

παντες ἐφοβουντο ἰδοντες το ὄραμα.

They were all afraid because they saw the vision.

(d) Modal clause:

τουτο ποιων τον νομον πληρωσεις.

By doing this you will fulfil the law.

(e) Conditional clause:

πως ἐκφευξομεθα τηλικαντης ἀμελησαντες σωτηριας ;

How shall we escape if we neglect so great a salvation?

(f) Concessive clause:

καιπερ υἱος ὦν ἐμαθεν την ὑπακοην.

Though he was a Son, he learned obedience.

Genitive Absolute. If the participle is used in any of the above ways, but has a subject which is not connected with any noun or pronoun in the main sentence, the subject and the participle are put into the Genitive case, and the construction is called the Genitive Absolute (from a Latin word which means "not bound", i.e. to the rest of the sentence):

αὐτου εἰποντος τουτο, ἡ γυνη ἀπηλθεν.

When he had said this the woman went away.

ἐκβληθεντος του δαιμονιου ἐλάλησεν ὁ κωφος.

When the devil was cast out, the dumb man spoke.

Note: Greek always preferred to build up sentences by putting one or more participles subordinate to a main verb, rather than a number of main verbs connected by "and" or "but". This is most noticeable in the New Testament in the writings of Luke. Here is the beginning of Paul's speech at Athens:

Ἄνδρες Ἀθηναῖοι, κατα παντα ὡς δεισιδαιμονεστερους ὑμας θεωρω. διερχομενος γαρ και ἀναθεωρων τα σεβασματα ὑμων, εὗρον και βωμον ἐν ᾧ ἐπεγεγραπτο Ἄγνωστω

Θεῷ. ὁ οὖν ἀγνοουντες εὐσεβειτε τουτο ἐγὼ καταγγέλλω ὑμῖν. ὁ Θεὸς ὁ ποιησας τον κοσμον και παντα τα ἐν αὐτῷ, οὗτος οὐρανου και γῆς κυριος ὑπαρχων οὐκ ἐν χειροποιητοις ναοις κατοικει· οὐδε ὑπο χειρων ἀνθρωπινων θεραπευεται προσδεομενος τινος, αὐτος διδους πασι ζωην και πνοην και τα παντα.

EXERCISE XXIVa

The following passages are altered from the New Testament, but to find the meaning of words you have not yet had, look at Mark i. ^{16f} and Acts ix.

και παραγων παρα την θαλασσαν της Γαλιλαιας εἶδεν Σιμωνα και Ἀνδρεαν τον ἀδελφον Σιμωνος ἀμφιβαλλοντας ἐν τη θαλασῃ. και εἶπεν αὐτοις, ἐλθετε ὀπισω μου. και ἀφεντες τα δικτυα ἐπορευοντο ὀπισω του Ἰησου. και παραγοντων αὐτων, Ἰωαννης και Ἰακωβος, οἱ του Ζεβεδαιου υἱοι ἦσαν ἐν τῷ πλοιῷ. ὁ δε Ἰησους ἐκάλεσεν αὐτους καταρτιζοντας τα δικτυα. ὁ πατηρ αὐτων Ζεβεδαιος ἰδων τον Ἰησουν ἀφηκεν αὐτους, και εἶπεν, οὐκ ἐγὼ κωλύσω ὑμας θελοντας συν ἐκείνῳ πορευεσθαι. και εἰσελθων ὁ Ἰησους εἰς την συναγωγην ἤρξατο διδασκειν και ἦν διδασκων αὐτους ὡς ἐξουσιαν ἔχων. και ἐλθοντος ἀνθρωπου τινος ἐν πνευματι ἀκαθαρτῷ οἱ Φαρισαῖοι εἶπον, τι ποιησει ; ὁ δε Ἰησους γινους τους διαλογισμους αὐτων ἀπεκριθη λεγων, δια τι συζητεῖτε προς ἑαυτους λεγοντες τι ποιησει ; ἐν τῷ κοσμῷ μενοντα δεῖ με ἐργαζεσθαι τα ἔργα του πατρος μου. και εἶπεν τῷ ἀνθρώπῳ, ἀναστας ἐλθε προς με. και του Ἰησου λεγοντος, ἐξέλθε ἐξ αὐτου, το δαιμονιον σπαραξαν αὐτον ἐξήλθεν.

EXERCISE XXIVb

Translate the words in italics by participles:

Saul, *going* to the high priest asked from him letters

to Damascus. For he wished *to go* there and *find* those who *were* of the Way, and bring them *bound* to Jerusalem. And as he was *drawing near* to Damascus suddenly a light from heaven shone around him. And he heard a voice *saying* to him, Saul, Saul, why are you persecuting me? The men who *were* with him, *hearing* the voice, were afraid, and because they *did not see* anyone they said an angel spoke to him. Saul fell to the ground when he *heard* the voice, and although his eyes *were open* he saw no one. Then a disciple named Ananias, *hearing* a message from the Lord, *rose up* and came to the house where Saul was lodging. When Saul was *praying*, Ananias *came* to the house and went in. Then he *laid* his hands on Saul and said, Jesus, *who appeared* to you on the road, sent me to open your eyes. And when he *laid* his hands on Saul his eyes were opened, and he saw again.

LESSON XXVII

CONDITIONAL SENTENCES

The construction of sentences which express a condition in Greek is quite straightforward, providing that certain points are kept in mind. We have already noted that a condition may be expressed by a Participle (p. 126), but the more common way is by using a clause introduced by *ei* (if), followed by the main clause which expresses the result of the condition. The "if" clause is called the PROTASIS (that which is set out beforehand), and the result-clause is called the APODOSIS (that which is given back, the response).

There are six possible types of conditional sentence, which can be classified in two ways, either with reference to the time to which they refer, or with reference to the probability or otherwise of the fulfilment of the condition.

In reference to time they are PAST, PRESENT and FUTURE.

In reference to fulfilment they are FULFILLED and UNFULFILLED.

It is important to bear in mind one obvious point: If the condition is either past or present, the result of it is a *fact*, whether it is fulfilled or unfulfilled, whether known or unknown. If fulfilled, it is a positive fact; if unfulfilled, it is a negative fact, but in any case it is a FACT. Therefore, in accordance with the principle noted on page 74, the mood used in Greek must be Indicative. On the other hand, if the condition is future, it is a possibility and not yet a fact, therefore the mood of the verb must be the Subjunctive. If this is borne in mind there will be little difficulty in constructing conditional sentences.

If the Past or Present condition is not fulfilled, the non-fulfilment is a fact, but the sentence also suggests a

possibility which might have occurred, but did not. In order to express this, the verb in the Apodosis is qualified with the particle *ἂν* which cannot be translated, but which indicates a fact which is unfulfilled.

Bearing these points in mind, we can construct any type of Conditional Sentence from the following chart:

TIME	SIMPLE	UNFULFILLED
Past	(If A was, B was) E.g. If I said this, it happened P. <i>εἰ</i> with past indicative A. —past indicative <i>εἰ τοῦτο εἶπον, ἐγένετο</i>	(If A had been, B would have been) E.g. If I had said this, it would have happened <i>εἰ</i> with aorist indicative— aorist indicative with <i>ἂν</i> <i>εἰ τοῦτο εἶπον, ἐγένετο ἂν</i>
Present	(If A is, B is) E.g. If I say this, it happens P. <i>εἰ</i> with present indicative— A. present indicative <i>εἰ τοῦτο λεγῶ, γίνεται</i>	(If A were, B would be) E.g. If I were saying this, it would be happening <i>εἰ</i> with imperfect indicative— imperfect indicative with <i>ἂν</i> <i>εἰ τοῦτο ἔλεγον, ἐγίνετο ἂν</i>
Future	(If A be, B will be) E.g. If I say this, it will happen P. <i>εἰ</i> with subjunctive— A. future indicative <i>εἰάν εἰπω τοῦτο, γενήσεται</i>	(If A were to be, B would be) E.g. If I were to say this, it would happen <i>εἰ</i> with optative— optative with <i>ἂν</i> <i>εἰ τοῦτο εἰποιμι, γενοίτο ἂν</i> (THIS TYPE IS NOT IN THE N.T.)

EXERCISE XXVa

1. *εἰ κακῶς ἐλάλησα, εὐθὺς μετενοήσα.*
2. *εἰ υἱὸς εἰ τοῦ θεοῦ, καταβῆθι ἀπο τοῦ σταυροῦ.*
3. *εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται.*
4. *εἰ θελεῖς εἰσελθεῖν εἰς τὴν ζωὴν, τηρεῖ τὰς ἐντολάς.*
5. *ἐὰν το ἅλας μωρανθῇ, ἐν τινὶ ἀλισθησεται;*
6. *ἐὰν ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.*
7. *ἐὰν ἢ ἐξ ἀνθρώπων ἢ βουλή αὐτῇ, καταλυθησεται.*
8. *εἰ ἤδει ὁ οἰκοδεσποτὴς ποῖα φυλακὴ ὁ κλεπτὴς ἐρχεται, ἐγρηγορήσεν ἂν.*
9. *Κυριε, εἰ ἥς ὡδε, οὐκ ἂν ἀπεθάνεν ὁ ἀδελφός μου.*
10. *εἰ ἔμε ἤδειτε, καὶ τὸν πατέρα μου ἂν ἤδειτε.*
11. *εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν.*
12. *εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγάπατε ἂν ἔμε.*

μετανοεῶ—repent

μωραίνω—spoil

ἀλίζω—make salt

παραπῶμα—fault, transgression

βουλή—counsel, plan

καταλῶ—destroy

φυλακὴ—watch (of time)

γρηγορεῶ—keep awake

EXERCISE XXVb

1. If the kingdom of heaven were within you, you would know the peace of God in your hearts.
2. If we had done these things we should not have been true servants of God.
3. If the householder knows at what hour the thief comes, he will watch.
4. If you love me, you will keep my commandments.
5. If Jesus had not gone to Jerusalem, he would not have been crucified.
6. Unless your righteousness is more than that of the Pharisees, you can never be saved.

7. If you knew the gift of God and who it is who asks for water, you would ask him and he would give you living water.
8. If I did anything wrong, tell me and I will repent.
9. If I please men, I am not the servant of Christ.
10. If you were truly righteous, you would have known this to be sin.

LESSON XXVIII

OPTATIVE

The Optative mood is rare in the New Testament, but for the sake of completeness it must be learned. Its endings always have a diphthong. It is only found in the New Testament in the Present and Aorist Tenses, and the endings are as follows:

Active:

Present and Second Aorist: *-οιμι, -οις, -οι, -οιμεν, -οιτε, -οιεν.*

First Aorist: *-αιμι, -αις, -αι, -αιμεν, -αιτε, -αιεν.*

Middle:

Present and Second Aorist: *-οιμην, -οιο, -οιτο, -οιμεθα, -οισθε, -οιντο.*

First Aorist: *-αιμην, -αιο, -αιτο, -αιμεθα, -αισθε, -αιντο.*

Passive:

Present: *-οιμην, -οιο, -οιτο, -οιμεθα, -οισθε, -οιντο.*

Aorist: *-ειην, -ειης, -ειη, -ειμεν, -ειτε, -ειεν.*

The Optative of Contracted Verbs in *-αω, -εω, and -οω* is not found in the New Testament.

The only forms of the Optative of verbs in *-μι* found in the New Testament are the third person singular aorist optative active of *διδωμι* which is *δωη*, and the optative of *εἶμι* which is

<i>εἶην</i>	<i>εἶημεν</i> or <i>εἶμεν</i>
<i>εἶης</i>	<i>εἶητε</i> or <i>εἶτε</i>
<i>εἶη</i>	<i>εἶεν</i>

The negative of the Optative is *μη*.

USES OF OPTATIVE:

1. To express a wish—*μη γενοιτο*. May it not happen, God forbid!

ιδου, ἡ δούλη Κυρίου · γενοιτο μοι κατὰ τὸ ῥῆμα σου.
Behold the handmaid of the Lord; may it be to me according to thy word.

τὸ ἀργυριον συν σοι εἴη εἰς ἀπώλειαν.

May you and your money perish.

2. In dependent questions—(with *ἂν*)

This usage is only found in Luke and Acts, and is almost exclusively used in the phrase *τι ἂν εἴη, τις ἂν εἴη*.

ἀκουσας δε ὄχλου διαπορευομενου, ἐπυνθανετο τι ἂν εἴη τουτο.

Hearing the crowd going by, he asked what this might be.

3. In Conditional Sentences—

There is an incomplete example in 1 Peter iii. 14 of a remote future condition, in which only the Protasis occurs:

ἀλλ' εἰ καὶ πασχοιτε δια δικαιοσυνην, μακαριοι.

But even if you should suffer for righteousness' sake, blessed are you.

(Cf. also 1 Peter iii. 17 and Acts xx. 16.)

4. Potential Optative—

There are three examples of an optative used to express what would or might possibly be.

πως γαρ ἂν δυναιμην, εἰαν μη τις ὁδηγησει με;

How could I, unless someone guides me?

5. After *πριν* when the main clause is negative—

There is one example of this in Acts xxv. 16.

οὐ AND *μη*

The following points may be noted about the use of *οὐ* and *μη*:

1. Normally *οὐ* negatives facts and *μη* negatives possibilities.
2. *οὐ* almost always negatives the Indicative, the only exception in the New Testament being in the Protasis of unfulfilled conditions, where the negative is usually *μη*.
3. *μη* always negatives Imperative, Subjunctive and Optative.
4. *μη* almost always negatives Participles and Infinitives, but there are a few exceptions. (There are about seventeen uses of *οὐ* with a Participle.)
5. In clauses introduced by *μη* meaning "lest" the negative is *οὐ* even though the verb is in the Subjunctive.
6. Compound negatives.

If a compound negative follows a simple negative they strengthen one another, otherwise they cancel out.

E.g. *οὐχ ὅρα οὐδεις*—no one at all sees; *οὐδεις οὐχ ὅρα*—everyone sees.

Imperfect!

THE PARADIGM

TENSE WITH STEM	INDICATIVE		IMPERATIVE
	PRIMARY	HISTORIC	
PRESENT ACTIVE λν-	λν-ω ✓ λν-εις ✓ λν-ει ✓ λν-ομεν ✓ λν-ετε ✓ λν-ουσι ✓	ἐ-λν-ον ✓ ἐ-λν-ες ✓ ἐ-λν-ε ✓ ἐ-λν-ομεν ✓ ἐ-λν-ετε ✓ ἐ-λν-ον ✓	λν-ε ✓ λν-ετω ✓ λν-ετε ✓ λν-ετωσαν ✓
FUTURE ACTIVE λνσ-	λνσ-ω ✓ λνσ-εις ✓ λνσ-ει ✓ λνσ-ομεν ✓ λνσ-ετε ✓ λνσ-ουσι ✓		
FIRST AORIST ACTIVE [WEAK] λνσα-		ἐ-λνσ-α ✓ ἐ-λνσ-ας ✓ ἐ-λνσ-ε ✓ ἐ-λνσ-αμεν ✓ ἐ-λνσ-ατε ✓ ἐ-λνσ-αν ✓	λνσ-ον ✓ λνσ-ατω ✓ λνσ-ατε ✓ λνσ-ατωσαν ✓
SECOND AORIST ACTIVE [STRONG] [λαβ-]		ἐ-λαβ-ον ✓ ἐ-λαβ-ες ✓ ἐ-λαβ-ε ✓ ἐ-λαβ-ομεν ✓ ἐ-λαβ-ετε ✓ ἐ-λαβ-ον ✓	λαβ-ε ✓ λαβ-ετω ✓ λαβ-ετε ✓ λαβ-ετωσαν ✓
PERFECT ACTIVE λε-λνκ-	λε-λνκ-α ✓ λε-λνκ-ας ✓ λε-λνκ-ε ✓ λε-λνκ-αμεν ✓ λε-λνκ-ατε ✓ λε-λνκ-ασι ✓	ἐ-λε-λνκ-ειν ✓ ἐ-λε-λνκ-εις ✓ ἐ-λε-λνκ-ει ✓ ἐ-λε-λνκ-ειμεν ✓ ἐ-λε-λνκ-ειτε ✓ ἐ-λε-λνκ-εισαν ✓	λε-λνκ-ε ✓ λε-λνκ-ετω ✓ λε-λνκ-ετε ✓ λε-λνκ-ετωσαν ✓
PRESENT MIDDLE AND PASSIVE λν-	λν-ομαι ✓ λν-η ✓ λν-εται ✓ λν-ομεθα ✓ λν-εσθε ✓ λν-ονται ✓	ἐ-λν-ομην ✓ ἐ-λν-ου ✓ ἐ-λν-ετο ✓ ἐ-λν-ομεθα ✓ ἐ-λν-εσθε ✓ ἐ-λν-οντο ✓	λν-ου ✓ λν-εσθω ✓ λν-εσθε ✓ λν-εσθωσαν ✓

OF λνω

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SUBJUNCTIVE PRIMARY	OPTATIVE HISTORIC	INFINITIVE VERBAL NOUN	PARTICIPLE VERBAL ADJECTIVE	[FROM THE VERB λαμβάνω]
λν-ω ✓ λν-ης ✓ λν-η ✓ λν-ωμεν ✓ λν-ητε ✓ λν-ωσι ✓	λν-οιμι ✓ λν-οις ✓ λν-οι ✓ λν-οιμεν ✓ λν-οιτε ✓ λν-οιεν ✓	λν-ειν ✓	λν-ων ✓ λν-ουσα ✓ λν-ον ✓	
	λνσ-οιμι ✓ λνσ-οις ✓ λνσ-οι ✓ λνσ-οιμεν ✓ λνσ-οιτε ✓ λνσ-οιεν ✓	λνσ-ειν ✓	λνσ-ων ✓ λνσ-ουσα ✓ λνσ-ον ✓	
λνσ-ω ✓ λνσ-ης ✓ λνσ-η ✓ λνσ-ωμεν ✓ λνσ-ητε ✓ λνσ-ωσι ✓	λνσ-αιμι ✓ λνσ-αις ✓ λνσ-αι ✓ λνσ-αιμεν ✓ λνσ-αιτε ✓ λνσ-αιεν ✓	λνσ-αι ✓	λνσ-ας ✓ λνσ-ασα ✓ λνσ-αν ✓	
λαβ-ω ✓ λαβ-ης ✓ λαβ-η ✓ λαβ-ωμεν ✓ λαβ-ητε ✓ λαβ-ωσι ✓	λαβ-οιμι ✓ λαβ-οις ✓ λαβ-οι ✓ λαβ-οιμεν ✓ λαβ-οιτε ✓ λαβ-οιεν ✓	λαβ-ειν ✓	λαβ-ων ✓ λαβ-ουσα ✓ λαβ-ον ✓	
λε-λνκ-ω ✓ λε-λνκ-ης ✓ λε-λνκ-η ✓ λε-λνκ-ωμεν ✓ λε-λνκ-ητε ✓ λε-λνκ-ωσι ✓	λε-λνκ-οιμι ✓ λε-λνκ-οις ✓ λε-λνκ-οι ✓ λε-λνκ-οιμεν ✓ λε-λνκ-οιτε ✓ λε-λνκ-οιεν ✓	λε-λνκ-ειναι ✓	λε-λνκ-ως ✓ λε-λνκ-υια ✓ λε-λνκ-ος ✓	
λν-ομαι ✓ λν-η ✓ λν-ηται ✓ λν-ομεθα ✓ λν-ησθε ✓ λν-ωνται ✓	λν-οιμην ✓ λν-οιο ✓ λν-οιτο ✓ λν-οιμεθα ✓ λν-οισθε ✓ λν-οιντο ✓	λν-εσθαι ✓	λν-ομενος ✓ λν-ομενη ✓ λν-ομενον ✓	

THE PARADIGM

TENSE WITH STEM	INDICATIVE		IMPERATIVE
	PRIMARY	HISTORIC	
FUTURE MIDDLE λυσ-	λυσ-ομαι ✓ λυσ-η λυσ-εται λυσ-ομεθα λυσ-εσθε λυσ-ονται		
FIRST AORIST MIDDLE [WEAK] λυσα-		ἐ-λυσ-αμην ἐ-λυσ-ω ἐ-λυσ-ατο ἐ-λυσ-αμεθα ἐ-λυσ-ασθε ἐ-λυσ-αντο	λυσ-αι ✓ λυσ-ασθω λυσ-ασθε λυσ-ασθωσαν
SECOND AORIST MIDDLE [STRONG] [λαβ-]		ἐ-λαβ-ομην ἐ-λαβ-ου ἐ-λαβ-ετο ἐ-λαβ-ομεθα ἐ-λαβ-εσθε ἐ-λαβ-οντο	λαβ-ου λαβ-εσθω λαβ-εσθε λαβ-εσθωσαν
PERFECT MIDDLE AND PASSIVE λε-λυ-	λε-λυ-μαι ✓ λε-λυ-σαι λε-λυ-ται λε-λυ-μεθα λε-λυ-σθε λε-λυ-νται	ἐ-λε-λυ-μην ἐ-λε-λυ-σο ἐ-λε-λυ-το ἐ-λε-λυ-μεθα ἐ-λε-λυ-σθε ἐ-λε-λυ-ντο	λε-λυ-σο ✓ λε-λυ-σθω λε-λυ-σθε λε-λυ-σθωσαν
FIRST AORIST PASSIVE [WEAK] λυθη-		ἐ-λυθ-ην ἐ-λυθ-ης ἐ-λυθ-η ἐ-λυθ-ημεν ἐ-λυθ-ητε ἐ-λυθ-ησαν	λυθ-ητι ✓ λυθ-ητω λυθ-ητε λυθ-ητωσαν
FUTURE PASSIVE λυθησ-	λυθ-ησ-ομαι ✓ λυθ-ησ-η λυθ-ησ-εται λυθ-ησ-ομεθα λυθ-ησ-εσθε λυθ-ησ-ονται		

Notes: Perfect Subjunctive and Optative, Middle and Passive, are formed by using the Subjunctive and Optative of εἰμι with the Perfect Participle Passive. This is called a "Periphrastic" Tense.

OF λω (continued)

SUBJUNCTIVE PRIMARY	OPTATIVE HISTORIC	INFINITIVE VERBAL NOUN	PARTICIPLE VERBAL ADJECTIVE	[FROM THE VERB λαμβάνω]
	λυσ-οιμην ✓ λυσ-οιο λυσ-οιτο λυσ-οιμεθα λυσ-οισθε λυσ-οιντο	λυσ-εσθαι ✓	λυσ-ομενος λυσ-ομενη ✓ λυσ-ομενον	
λυσ-ομαι ✓ λυσ-η λυσ-ηται λυσ-ομεθα λυσ-ησθε λυσ-ωνται	λυσ-αιμην ✓ λυσ-αιο λυσ-αιτο λυσ-αιμεθα λυσ-αισθε λυσ-αιντο	λυσ-ασθαι ✓	λυσ-αμενος λυσ-αμενη ✓ λυσ-αμενον	
λαβ-ομαι ✓ λαβ-η λαβ-ηται λαβ-ομεθα λαβ-ησθε λαβ-ωνται	λαβ-οιμην ✓ λαβ-οιο λαβ-οιτο λαβ-οιμεθα λαβ-οισθε λαβ-οιντο	λαβ-εσθαι ✓	λαβ-ομενος λαβ-ομενη ✓ λαβ-ομενον	
[SEE NOTE BELOW]	[SEE NOTE BELOW]	λε-λυ-σθαι ✓	λε-λυ-μενος λε-λυ-μενη ✓ λε-λυ-μενον	
λυθ-ω λυθ-ης λυθ-η λυθ-ωμεν λυθ-ητε λυθ-ωσι	λυθ-ειην ✓ λυθ-ειης λυθ-ειη λυθ-ειμεν λυθ-ειτε λυθ-ειεν	λυθ-ηναι ✓	λυθ-εις λυθ-εισα λυθ-εν	
	λυθ-ησ-οιμην λυθ-ησ-οιο λυθ-ησ-οιτο λυθ-ησ-οιμεθα λυθ-ησ-οισθε λυθ-ησ-οιντο	λυθ-ησ-εσθαι ✓	λυθ-ησ-ομενος λυθ-ησ-ομενη λυθ-ησ-ομενον ✓	

The Second Aorist Passive is exactly like the First Aorist Passive without -θ-, but in the second singular imperative the ending is -ι instead of -τι, e.g. σπαρῃθι.
All Aorist Passive endings are like Active endings.

LIST OF VERBS

(Note: This list is not exhaustive but gives the most common verbs in the New Testament. The arrangement in groups could be much more elaborate but would not greatly help the ordinary student. The only satisfactory way to deal with them is to learn off the Principal Parts as given until they come automatically.)

PRESENT ACTIVE	FUTURE ACTIVE	AORIST ACTIVE	PERFECT ACTIVE	PERFECT PASSIVE	AORIST PASSIVE	MEANING
GROUP I—VERBS GENERALLY LIKE λυω, BUT WITH IRREGULARITIES						
1. ἄγω	ἄξω	ἤγαγον	ἤγα	ἤγμαι	ἤχθην	lead
2. ἀκούω	ἀκούσω ἀκουσομαι	ἤκουσα	ᾤκηκα		ἤκουσθην	hear
3. ἁμαρτανω	ἁμαρτησω	ἤμαρτον ἤμαρτησα	ἤμαρτηκα			sin
4. ἀνοίγω	ἀνοίξω	ἄνεωξα ἤνεωξα ἤνοιξα	ἄνεωγα	ἄνεωγγμαι ἤνεωγγμαι ἤνοιγγμαι	ἄνεωχθην ἤνεωχθην ἤνοιχθην	open
5. ἀποθνήσκω	ἀποθάνομαι	ἀπέθανον	τεθνήκα			die
6. ἀποκαλύπτω	ἀποκαλύψω	ἀπεκαλύψα			ἀπεκαλύφθην	reveal
7. ἄρεσκω	ἄρεσω	ἤρεσα				please
8. αὐξάνω	αὐξήσω	ἠύξησα			ἠύξηθην	increase
9. βαπτίζω	βαπτισω	ἐβαπτισα		βεβαπτισμαι	ἐβαπτισθην	baptize
10. βαινω	βησομαι	ἐβην	βεβηκα			go
11. βλέπω	βλεψω	ἐβλεφα				see
12. γινώσκω	γνώσομαι	ἐγνων	ἐγνώκα	ἐγνώσμαι	ἐγνώσθην	know

13. γράφω	γράψω	ἐγραφα	γεγραφα	γεγραμμαι	ἐγραφην	write
14. διδάσκω	διδάξω	ἐδίδαξα			ἐδίδαχθην	teach
15. ἐκκοπῶ	ἐκκοψω	ἐξεκοψα			ἐξεκοπθην	cut out
16. εὕρισκω	εὕρησω	εὔρον	εὔρηκα		εὔρεθην	find
17. θέλω	θελήσω	ἠθέλησα				will, wish
18. καταλείπω	καταλείψω	κατέλιπον				leave
19. κηρύσσω	κηρύξω	ἐκήρυξα	κεκήρυχα	κεκήρυγμαι	ἐκήρυχθην	preach, herald
20. κραζω	κραξω κεκραξομαι	ἐκραξα	κεκραγα			cry out
21. κρύπτω	κρύψω	ἐκρυφα	κεκρυφα	κεκρυμμαι	ἐκρυφθην ἐκρυβθην ἐληφθην	hide
22. λαμβάνω	ληψομαι	έλαβον	είληφα	είλημμαι		take
23. μαθησθαι	μαθησομαι	έμαθον	μεμαθηκα			learn
24. πείθω	πεισω	έπεισα	πεποιθα	πεπεισμαι	έπεισθην	persuade
25. πέμπω	πεμψω	έπεμψα			έπεμφθην	send
26. πίνω	πιωμαι	έπιον	πεπωκα		έποθην	drink
27. πίπτω	πεσονμαι	έπεσον	πεπτωκα			fall
28. πιστεύω	πιστευσω	έπιστευσα	πεπιστευκα	πεπιστευμαι	έπιστευθην	believe
29. πράσσω	πράξω	έπραξα	πεπραχα	πεπραγμαι	έπραχθην	do, practise
30. σώζω	σώσω	έσωσα	σεσωκα	σεσωσμαι	έσωθην	save
31. τικτώ	τεξομαι	έτεκον			έτεχθην	bring forth child
32. τρέφω		έθρεφα		τεθραμμαι	έτραφην	nurture
33. τυγχάνω	τευξομαι	έτυχον				happen
34. φεύγω	φευξομαι	έφυγον				flee

PRESENT ACTIVE	FUTURE ACTIVE	AORIST ACTIVE	PERFECT ACTIVE	PERFECT PASSIVE	AORIST PASSIVE	MEANING
GROUP II—LIQUID VERBS (STEMS IN λ, ν, ρ)						
35. ἀγγέλλω	ἀγγελω	ἡγγειλα		ἡγγελμαι	ἡγγελην	announce
36. βάλλω	βαλω	έβαλον	βεβληκα	βεβλημαι	έβληθην	throw
37. στέλλω	στελω	έστειλα	έσταλκα	έσταλμαι	έσταλην	send
38. ἀποκτείνω	ἀποκτενω	ἀπεκτεινα			ἀπεκτανθην	kill
39. κερδαίνω	{ κερδανω κερδησω	{ έκερδανα έκερδησα				gain
40. κλίνω	κλινω	έκλινα	κεκλικα		έκλιθην	lean
41. κρίνω	κρινω	έκρινα	κεκρικα	κεκριμαι	έκριθην	judge
42. μένω	μενω	έμεινα	μεμενηκα			remain
43. φαίνω					έφανην	show forth
44. αἴρω	άρω	ήρα	ήρακα	ήρμαι	ήρθην	take away
45. ἐγείρω	έγερω	ήγειρα		έγηνεγμαι	ήγερθην	rouse, raise
46. σπείρω	σπερω	έσπειρα		έσπαρμαι	έσπαρην	sow
47. φθείρω	φθερω	έφθειρα			έφθαρην	destroy
48. χαίρω	χαρησομαι				έχαρην	rejoice

(Note: All Future Active except χαρησομαι are contracted endings.)

GROUP III—DEPONENT VERBS						
49. ἀποκρίνομαι		ἀπεκριναμην			ἀπεκριθην	answer
50. ἀρχομαι	ἀρξομαι	ήρξαμην				begin
51. βούλομαι	βουληθσομαι				{ έβουληθην ήβουληθην	wish
52. γίνομαι	γενησομαι	έγενομην	γεγονα	γεγενημαι	έγενηθην	become

53. δέχομαι	δέξομαι	έδεξαμην		δεδεγμαι	έδεχθην	receive
54. δύναμαι	δυνησομαι				ήδυνηθην	be able
55. θεαομαι		έθεασαμην		τεθεαμαι		behold
56. ίαομαι		ίασαμην			ιαθην	heal
57. φοβέομαι	φοβηθησομαι				έφοβηθην	fear

(Note: All meanings are Active, whether forms are Middle or Passive, except ιαθην and έδεχθην which are Passive.)

GROUP IV—CONTRACTED VERBS						
58. τιμάω	τιμησω	έτιμησα	τετιμηκα	τετιμημαι	έτιμηθην	honour
(Most -αω verbs follow this pattern: the chief exceptions are:)						
59. έάω	έασω	είασα				allow
60. ζάω	{ ζησω ζησομαι	έζησα				live
61. πεινάω	πεινασω	έπεινασα				hunger
62. ποιέω	ποιησω	έποιησα	πεποιηκα	πεποιημαι	έποιηθην	make, do
(Most -εω verbs follow this pattern: the chief exceptions are:)						
63. δοκέω		έδοξα				seem
64. καλέω	καλεσω	έκαλεσα	κεκληκα	κεκλημαι	έκληθην	call
65. τελέω	τελεσω	έτελεσα	τετελεκα	τετελεσμαι	έτελεσθην	complete
66. πληρόω	πληρωσω	έπληρωσα	πεπληρωκα	πεπληρωμαι	έπληρωθην	fill
(All -οω verbs follow this pattern.)						

GROUP V—VERBS IN -μι						
67. ἀπολλύμι	ἀπολεσω	{ ἀπολεσα ἀπωλομην*	ἀπολωλα*			destroy
68. ἀφίημι	ἀφησω	ἀφηκα		ἀφεωνται (3rd plural)	ἀφεθην	forgive, let go, allow

* In Passive sense—"perish".

PRESENT ACTIVE	FUTURE ACTIVE	AORIST ACTIVE	PERFECT ACTIVE	PERFECT PASSIVE	AORIST PASSIVE	MEANING
69. δεικνυμι δεικνυω }	δειξω	ἐδειξα				show
70. διδωμι	δωσω	έδωκα	δεδωκα	δεδομαι	έδοθην	give
71. ειμι	έσομαι	ήν (Impf.)				be
72. ιστημι	στησω	έστησα	έστηκα	έσταμαι	έσταθην	cause to stand
73. τιθημι	θησω	έθηκα	τεθεικα	τεθειμαι	έτεθην	place
74. φημι		έφην (Impf.)				say
GROUP VI—DEFECTIVE VERBS						
75. αναιρω	ανελω	ανεilon			αηρησθην	take up, kill
76. ερχομαι	ελευσομαι	ηλθον ηλθα	εληλυθα			come, go
77. εσθιω	φαγομαι	εφαγον				eat
78. έχω	έξω	έσχον	έσχηκα			have
79. λεγω	λεξω ερω	έλεξα ειπον ειπα	ειρηκα	λελεγμαι ειρημαι	ελεχθην ερωηθην ερωρεθην	say
80. οραω	οφομαι	ειδον	εωρακα εορακα		ωφθην	see
81. πασχω		επαθον	πεπονθα			suffer
82. τρεχω		εδραμον				run
83. φερω	οίσω	ηνεγκον ηνεγκα	ενηνοχα		ηνεχθην	carry

KEY TO EXERCISES

Ia

1. The man is good.
2. The good teacher writes the words.
3. The girl sees the face of the bad man (the bad man's face).
4. The brother snatches the slave's garment.
5. God watches over the world.
(God is reckoned as a proper name and therefore has article.)
6. The word of the scripture (writing) is good.
7. The book is in the bag.
8. The man is sitting on the chair.

Ib

1. η κορη εστιν αγαθη.
2. ο κακος ανθρωπος βλαπτει την αγαθην κορην.
3. το του διδασκαλου βιβλιον εστιν αγαθον.
4. η κορη λεγει λογον του αδελφου.
5. ανθρωπε, ο θεος εστιν αγαθος.

II

neologism—a word which is newly-coined.
economy—(the first diphthong becomes “oe” in Latin, then in English shortens to “e”).
tyrant—(not originally in a bad sense, but since autocratic rule corrupts it tended to collect a bad sense).
democracy—the rule of the people.
cryptograph—something written in a secret code.
angel—(originally any messenger, but the New Testament usage confined it to heavenly messengers later).
idol—an image of the god or goddess.
hymn—

hierarchy—an arrangement of priestly rulers (though it is now often used for any system of rulers).
monarchy—the rule of one man.
Mesopotamia—the land between the Tigris and Euphrates.
throne—
theology—talking about God.
macrocosm—the universe as a whole (we also use “microcosm”).
homoeopathy—the treatment of disease by like things.
zoology—the science of animals.
orthodoxy—going according to the right opinion.
philosophy—the love of wisdom.
autograph—that which a man writes himself.
palaeography—the study of ancient writing.
Philadelphia—the city of brotherly love.
aristocracy—the rule of the best people.
chlorophyll—the substance which makes leaves green.
microscope—the instrument for looking at the very small.
anemometer—the instrument for measuring the wind.
biology—the science of life.
microphone—a means of making a small sound into a big one.
cycle—(this is an interesting example of transliteration).
megaphone—an instrument for making a big sound.

Sentences from Greek authors in Lesson V

1. A big book is a big evil.
2. The unexamined life is not livable for man.
3. Man is a political animal.
(Aristotle meant the kind of animal who lives in cities.)
4. The friend is another self.
5. Time educates the wise.
6. In the beginning was the Word and the Word was with God and the Word was God.
7. I am the Alpha and the Omega, the beginning and the ending, the first and the last.

IIIa

1. The tree is good.
2. God loves the good (men).
3. The children were in the river.
4. The fear of the Lord is the beginning of wisdom.
5. The people do not keep the word of God.
(In English “people” is treated as a plural, but in Greek *λαος* is a collective noun, grammatically singular.)

IIIb

6. *τα δαιμονια ἐστιν ἐν τῷ κόσμῳ.*
7. *ὁ ἀποστολος βλέπει τα τῶν παιδιῶν βιβλία.*
8. *ὁ βιος (ἡ ζωὴ) τῶν ἀνθρώπων ἐστὶν ἀγαθος (ἀγαθὴ).*
9. *ὁ θάνατος ἐστὶ κυριὸς τῶν ἀνθρώπων.*
(θάνατος and ἀνθρώπων are both nouns referring to a class, therefore have the article.)
10. *τὸ παιδίον ἐστὶν ἐν τῷ πλοίῳ.*

IVa

1. The tongue is the cause of many evils.
(This is a line of poetry, therefore *πολλῶν* is changed in the order to fit in with the rhythm.)
2. Life is short, art is long.
(The verb “to be” is often omitted in Greek when it merely serves to join a subject and predicate.)
3. The good friend is a physician of grief.
(Note inversion of order for poetry.)
4. God is love and he who remains in love remains in God, and God in him.
5. Righteousness and truth and love are in the kingdom of God.
(Abstract nouns take an article.)

IVb

6. *ἡ εἰρηνὴ τοῦ θεοῦ τηρεῖ τὰς ψυχὰς ἐν τῇ γῇ.*
(θεοῦ and γῇ both refer to a class, since each of them is unique, therefore they have the article.)

7. ὁ θεὸς βλέπει τὴν λύπην τῶν καρδιῶν τῶν ἀνθρώπων καὶ σώζει αὐτούς.
8. ὁ κόσμος ἐστὶν ἐν τῇ ἁμαρτίᾳ καὶ οὐκ ἔχει τὴν ἀγάπην.
9. ὁ ἀποστολὸς γράφει τὰς γραφάς.
10. ἡ φωνὴ τοῦ κυρίου λαλεῖ λόγους τῆς ἀληθείας.

Va

1. Beloved, I am not writing to you a new commandment, but an old commandment.
2. The old commandment is the word which you heard.
3. Children, it is the last hour.
4. In this are clear the children of God and the children of the devil.
5. His commandment is eternal life.
6. The man is not from God because he does not keep the Sabbath.
7. I am the way and the truth and the life.
8. Many first shall be last, and the last first.
9. The end of the commandment is love out of a pure heart.
10. God rested on the seventh day from all his works.

Vb

ὁ βίος ληστου . . . ἀγάπην . . . δοξάν . . . ἐν τῇ καρδίᾳ αὐτοῦ . . . τὴν λύπην . . . ἔχει τεχνὴν . . . ἐν τῷ ἔργῳ αὐτοῦ . . . ληστῆς . . . τελωνῆν . . . ὁ ἀνθρώπος . . . πηρᾶν . . . ἐν τῇ πηρᾷ . . . χρυσός . . . ὁ ληστῆς . . . ὁ ἄλλος ἀνθρώπος . . . ὁ τελωνῆς . . . τὴν κεφαλὴν . . . τὸν ληστὴν . . . τὸν χρυσόν . . . χαρτὴν . . . ὁ νόμος . . . ἡ τεχνὴ . . . τὸν χρυσόν, δεσποτα.

VI

When a man says that he is good, I know that he is a liar. Sin remains in men and we do not find a good man in the world. When men judge others, they say that the students do not learn, the friends of the doctors die, the

tax-collectors steal. If you listen to the critics, you believe that there is no man just and worthy of glory. God is good, men are wicked and hypocrites. They take the things of others, they eat and drink. But God knows the sins of men and saves them. Men die in their sins, but God raises the dead; if we believe, we have salvation.

(Note in the last sentence—"their sins"; since it is clear from the context whose sins are mentioned the article alone is used and "their" is not expressed in Greek.)

VIIa

On the seventh day we shall lead the children to the trees, and we shall teach them the mysteries of the earth. They will see the fruits and the leaves. In the fields the slaves will guard the flocks and the good slave will save them from the robbers.

VIIb

ἐν τῇ ἐσχάτῃ ἡμέρᾳ ὁ κριτὴς τοῦ κόσμου καθίσει ἐν τοῖς οὐρανοῖς καὶ οἱ ἄγγελοι ἄξουσιν τοὺς ἀνθρώπους. ἀκούσεις τὸν λόγον τῶν ἁμαρτιῶν σου καὶ βλέψεις τὴν δικαιοσύνην τοῦ θεοῦ. σώσει σε ἀπὸ τῆς ἀπωλείας καὶ ἐλεήσει σε. οὐδεὶς ἄξιός ἐστι τῆς ἀγάπης αὐτοῦ ἀλλὰ βλέπομεν τὴν δοξάν αὐτοῦ καὶ πιστευσομεν εἰς αὐτόν.

VIIIa

Happy is the man who keeps the commandments of God; he will save his soul in the last day. But he who does not keep (them) will see the wrath of God. For we know that the angels will write the works of men in the book of life. God will judge the world according to their works and will send men to their reward. He will send the good to life and the bad to destruction.

VIIIb

ὁ διδασκαλὸς διδάξει τοὺς μαθητὰς τὴν ἀληθειαν (note: διδασκω takes a double accusative, of the person and the

thing), ἀλλὰ οἱ μαθηται οὐκ ἀκουσουςι. ἐπιθυμησουςι την σοφιαν, ἀλλ' οὐ ποιησουςι τα ἔργα της σοφιας. τότε ὁ διδασκαλος λεξει, “ζητησετε με, ἀλλ' οὐκ ἄξω ὑμας προς την σοφιαν”. οἱ λογοι του διδασκαλου μενουσιν ἐν ταις καρδιαις των πονηρων μαθητων και μαρτυρησουςιν αὐτοις.

IXa

1. Men have hands and feet, but dogs only feet.
2. The lamps are shining in the hands of the daughters.
3. Here laid Philip his twelve-year-old son, Nikoteles, his great hope.

(Note: genitive case expresses age.)

4. Man is the measure of all things.
5. In the Nile are many crocodiles; the Egyptians do not kill them, thinking them sacred. During the winter months (accusative expressing duration of time) the crocodile does not eat anything, and spends most of the day on the land, and the night in the river; for the water is warmer than the air. The crocodile has the eyes of a pig, but big teeth in proportion to its body. It is the only one of the animals which has not a tongue, nor does it move the lower jaw. The others run away from it, but the wagtail is at peace. For the crocodile in the river has its mouth full of leeches, but coming out on the land opens its mouth and the wagtail enters it and eats up the leeches; and the crocodile does not injure it.

(This passage is slightly modified from Herodotus, the earliest Greek historian.)

IXb

παις ἔστι θαυμαστον ζων. ὅτε μικρος ἔστι βλεπει ὁραματα ἐλπίδος και γινωσκει ὅτι ποιησει ἀγαθα (not χρηματα because “things” is only general) ἐν τῷ κοσμῷ. ὅτε ἔστι μαθητης ἀναγινωσκει τα βιβλια και μαθανει πολλα. οἱ γονεις αὐτου χαιρουνσιν ἐν τῇ σοφίᾳ αὐτου, και πιστευουνσιν ὅτι ζητησει την δοξαν ἐν τῷ κοσμῷ. ἡ λαμπας της ἀληθειας λαμπει ἐν τοις ὀφθαλμοις αὐτου, και τα ὦτα

ἀκουει την φωνην της γνωσεως. ἡγεμων ἔστι του ἀγωνος και το ὄνομα ἐν τοις στομασι των ἀνθρωπων. ὅτε εὗρισκει γυναικα καταλειπει τον πατερα και την μητερα και τηρει αὐτην. φυλασσει την εἰκονα αὐτης ἐν τῇ καρδίᾳ και χαιρει ἐν τῇ χαρίτι αὐτης. ἡ δυναμις του σωματος ἔστιν ἰσχυρα, ἀλλ' οὐ μενει, και το τέλος ἀνθρωπου ἐγγιζει. αἱ τριχες (not ἡ θριξ, which would mean only one hair!) εἰσι λευκαι, οὐκ ἔχει ὀδοντας και ἡ φλοξ του πνευματος ἀποθνησκει ἐν τῷ σκοτει.

Xa. The Governor

The governor was a true gentleman (καλος και ἀγαθος, or καλος κἀγαθος was the classical Greek definition of a gentleman). He did not keep his money in his own hands, but helped the students. His father's mother received five pieces of silver monthly from the preachers in the city, and the preachers taught his father freely. Therefore the governor said that they were the saviours of his father and honoured them. In the assembly of the people he witnessed to his faith, and demanded freedom for the Christians. For five years he governed the province and all men loved and honoured him. His name was in the mouths of the common people (lit. the crowd) and his end filled them with grief.

Xb

οἱ γονεις ἐπεμψαν τον παιδα εἰς την πολιν ὅτι οὐκ ἦν ἔργον ἐν τῷ ἀμπελωνι. ἐν τῇ χειρὶ αὐτου ἦν ὀλιγον ἀργυριον (ὀλιγα χρηματα), και ἐν τῇ καρδίᾳ ἐλπις. περι-επατησε παρα την ὁδον νυκτος (genitive of “time within which” a thing happens) και εἶδε (ἐβλεψε) τους ἀστερας ἐν τοις οὐρανοις. ἐν τῇ πολει ἐζητησε τον οἶκον ἱερεως και ἦτησεν βρωμα, ἀλλ' ὁ ἱερευσ οὐκ ἐβοηθησεν αὐτῷ. οἱ κινες ἐφωνησαν και ἤρπασαν το ἱματιον αὐτου, ἀλλ' ἐτυψε τα στοματα αὐτων και ἐσιωπησαν. ἐν ἑτέρῳ οἴκῳ εἶδε την φλογα πυρος και λαμπαδα παρα εἰκονι, και ἦτησεν ἄρτον και ὕδωρ. ἤκουσε την φωνην γυναικος ἐν τῷ οἴκῳ και αὕτη εἶπεν τη θυγατρὶ, “δος ἄρτον τῷ παιδι”.

XIa. A Fable of Aesop

A dog which was carrying meat, was crossing a river. When he saw his own shadow in the water he thought that it was another dog and it had the meat (note tenses of original). Therefore he threw away his own meat and snatched that of the other, so that he lost both. For the one did not exist and the other fell into the river.

XIb

ὁ βασιλεὺς ἦλθεν εἰς ἑτέραν πόλιν καὶ κατέλιπε τὰ χρήματα ἐν ταῖς χερσὶ τῶν δούλων. ὁ μὲν δούλος ἔλαβε δεκά ταλάντα, ὁ δὲ πεντε, ὁ δὲ δυο. ὁ βασιλεὺς ἔμεινε ἐν τῇ ἑτέρᾳ πόλει ἕξ μηνῶν καὶ τότε ὑπήγαγε πρὸς τὸν οἶκον. ἐφώνησε (ἐκάλεσε) τοὺς δούλους οἳ ἦλθον καὶ ἠνεγκον τὰ ταλάντα. ὁ πρῶτος δούλος εἶπε, “ἰδοὺ, ἔλαβον δεκά ταλάντα καὶ νῦν ἔχω εἴκοσι”. ὁ δευτέρως εἶπε, “ἰδοὺ, ἔλαβον πεντε ταλάντα καὶ νῦν ἔχω δεκά”. ὁ βασιλεὺς ἐτίμησε τοὺς ἀγαθοὺς δούλους οἳ ἀνηνεγκον τὰ χρήματα. ὁ τρίτος δούλος εἶπε, “ἐγνων ὅτι ὁ βασιλεὺς ἔχει πολλὰ χρήματα, ὥστε ἐφαγον καὶ ἐπιον καὶ νῦν οὐδὲν ἔχω”. ὁ βασιλεὺς εἶπε, “πονηρὲ δουλε, ὅς οὐκ ἐμάθες σοφίαν” καὶ ἐξεβάλεν αὐτὸν ἔξω τῆς πόλεως.

XIIa

It is good for a man to eat and drink because he received his body from God. It is good to seek after wisdom, because the wise man knows the mysteries of the world. If you wish to know the truth you must ask God to help you (lit. “it is necessary you to ask”—note this construction very carefully, and do not try to make a personal verb—it is impersonal, and never has a personal subject, but always the accusative and infinitive). Man is not able to find righteousness in the world. He wishes to do good but does not wish to keep the commandments of God. He wishes to know the truth but does not wish to leave his own thoughts and to do the will of God. The will of God is good, and to do it is life for men (dative expresses

person for whom it is an advantage). Sin remains in men so that they die. But the love of God saves them, so that they enter into his kingdom.

XIIb

εἰ θέλεις ποιεῖν ἀγαθόν, δεῖ τηρεῖν τὰς ἐντολάς τοῦ θεοῦ καὶ ἡ πρώτη ἐντολὴ ἐστὶ φιλεῖν τοὺς ἀνθρώπους. ὁ Ἰησοῦς εἶπεν παραβολὴν περὶ ἀγάπης. εἶπεν ὅτι φιλεῖν ἀνθρώπους ἐστὶ βοηθῆσαι αὐτοῖς. ὁ ἱερεὺς καὶ ὁ Λευΐτης οὐκ ἠθέλησαν βοηθῆσαι τῷ ἀνθρώπῳ, ἀλλὰ ὁ Σαμαρεῖτης ἠνεγκεν αὐτὸν πρὸς τὸ πανδοχεῖον καὶ εἶπε τῷ πανδοχεῖ θεραπεύειν αὐτόν. τὸ θελημα τοῦ Σαμαρεῖτου ἦν ἀγαθόν ποιεῖν τῷ ἀνθρώπῳ καὶ οὕτως ἐτήρησε τὰς ἐντολάς τοῦ θεοῦ.

XIIIa

There was a man in Babylon and his name was Joachim. And he took a wife whose name was Susanna, the daughter of Hilkiah, beautiful and reverencing the Lord. And her parents were righteous and taught their daughter according to the law of Moses. And two elders, coming into the house of Joachim and seeing his wife walking in her husband's garden, and desiring her, turned their eyes to do evil. And the woman came into the garden and the two elders were looking at her.

(Note the sentences beginning with καὶ which is an import from the Hebrew original.)

XIIIb

οἱ πονηροὶ πρεσβύτεροι ἐλθόντες εἰς τὴν ἐκκλησίαν εἶπον ὅτι ἡ γυνὴ ἦν λεγούσα μετὰ νεανίου, αὐτοὶ δὲ ἐκβάλοντες αὐτὸν ἐκ τοῦ παραδείου ἐκρατήσαν αὐτήν. ἀκούων τοὺς λόγους τῶν πρεσβυτέρων ὁ λαὸς κατέκρινε τὴν Σουσάνναν ἀποθανεῖν, ὁ δὲ Δανιὴλ ἀναπηδήσας ἔβησε, “ἐγὼ εἰμι ἄθωος τοῦ αἵματος τῆς γυναίκος”. τότε ἐκέλευσε τὸν πρῶτον πρεσβύτερον λεγεῖν ὅπου ἡ γυνὴ ἦν λαλούσα μετὰ τοῦ νεανίου, καὶ εἶπεν, “ὑπὸ σκῆ”. τότε ἤρωτησε τὸν δευτέρον πρεσβύτερον, καὶ εἶπεν αὐτῷ “ὑπὸ ἐλαία”. ὁ δὲ

Δανιηλ ἀκουσας εἶπεν “ οἱ δυο πρεσβυτεροι λεγουνσι ψευδη ”,
και οὕτως ἐσωσε την γυναικα.

XIVa

1. Jesus says to him, “ Because you have seen me, have you believed? Blessed are those who did not see and believed ”.
2. Now that I have become a man I have put away childish things.
3. I have not injured the Jews, as you well know.
4. Temptation has not seized you except on a human scale.
5. For God has spoken through the mouth of the prophets.
6. He brought Greeks into the temple and has defiled the holy place.
7. And going away to the house she saw the devil gone out of the child.
8. The kingdom of heaven has come near.
9. What I have written, I have written.
10. Lord, in thee have we trusted.

XIVb

1. καλως μεμαθηκα τους λογους.
2. ὅτε γεγονας ἀνηρ, δει σε διδαξαι τους ἄλλους.
3. ὁ κυριος εἰρηκε κακα περι σου.
4. εἰρηκα ὑμιν τους λογους της ἀληθειας ἀλλα ὑμεις οὐ πεπιστευκατε.
5. ὁ ἑώρακαμεν και ἀκηκοαμεν, ἀπαγγελλομεν ὑμιν.
6. το δαιμονιον (πονηρον πνευμα) εἰληφε τον παιδα.
7. πεπληρωκατε την Ἱερουσαλημ (indeclinable) της διδαχης ὑμων (verbs of filling are followed by genitive of the object concerned).
8. ὁ διδασκαλος ἐληλυθε και δει τους μαθητας ἀκουσαι αὐτον.

XVa

For ten years the Greeks fought about Troy, and Agamemnon and Achilles, who were leaders of the Greeks,

differed about a girl. How this happened you shall immediately hear. Chryses, the priest of Apollo, wished to get back his girl, whom Agamemnon took, but Agamemnon did not accept his gifts and said, “ We Greeks do not fight for nothing; if we win a girl, we do not send her back ”. So Apollo was angry with the Greeks, so that he came by night and destroyed many. Calchas the prophet said, “ You, Agamemnon, did not accept the gifts, nor release the daughter of the priest. If you will send her back, all will be well ”. Therefore Agamemnon said, “ I will send back the girl and will take Briseis, Achilles’ girl ”. So, according to Homer, began the wrath of Achilles.

XVb

ὅτε οἱ ἀποστολοι ἤρξαντο εὐαγγελιζεσθαι τους Ἕλληνας, αὐτοι ἐδεξαντο μετα χαρας. ὁ Παυλος ἐλθων προς Ἀθηνας ἐλάλησε τοις σοφοις ἐν τῷ Ἀρειοπαγῷ. τότε ἦλθεν προς Κορινθον και εἰργασατο μετα Ἀκυλον. ἡ πολις της Κορινθου ἦν πονηρα ἀλλα πολλοι των Κορινθιων ἐπιστευσαν. ὁ Παυλος ἐδυνάτο πειθειν αὐτους ἀκολουθειν τῷ κυρίῳ, και ὑπηκουον τοις λόγοις αὐτου. ἐνεδυσαντο το πνευμα της δικαιοσυνης και ἐβαπτισαντο ἐν τῷ ὀνόματι του κυριου.

XVIa

There was once a man who was sent by the king into another city, and as he was going along the road he was seized by robbers. The man was angry and said, “ I am the king’s messenger, and you will be pursued and punished by the king ”. The robbers, hearing this, were afraid and began to discuss with one another. One said “ The king will come and seize us and we shall be thrown into prison ”. But the other said in reply (lit. “ answering said ”), “ We shall release the messenger and run away, so that we shall not be caught ”. But the leader said, “ Why are you discussing amongst yourselves? When the messenger is dead

he will not be able to report the matter to the king, and a corpse which has been hidden will not be found”.

XVIb

ότε οἱ μαθηται συνηλθον ἐν τη Πεντηκοστῇ ἡμερᾷ, ἡχος ἠκουσθη ὡς βιαιου πνευματος, και ὁλος ὁ οἶκος οὗ ἦσαν καθημενοι ἐπληρωθη. και ὠφθησαν γλωσσαι ὡς πυρος και ἐπληρωθησαν πνευματος ἁγίου, και ἤρξαντο λαλειν ἑτεραις γλωσσαις. οἱ λογοι ἠκουσθησαν ὑπο του λαου και ἐφοβηθησαν ὅτι εἶδον το ὄραμα (note: although λαος is singular the following verbs may be general plural as in English, since λαος is not the grammatical subject). τότε ὁ Πετρος ἀποκριθεις εἶπεν αὐτοῖς, “ τουτο ἐγενετο τη δυναμει του θεου. ὁ Ἰησους ὁ Ναζωραιος ἐσταυρωθη ὑφ’ ὑμῶν, ἀλλὰ ὑψωθη (augment absorbed in υ) ὑπο του θεου, και ἐν τῷ ὀνοματι αὐτου το Ἅγιον Πνευμα ἐληλυθε”.

XVIIa

Jesus said to his disciples, “Let us go elsewhere, into the other villages, so that I may preach there also. Whoever receives me, receives my Father. For the Son of Man did not come to judge the world but that the world might be saved through him. But the world will never believe on me until I come on the clouds of heaven”. The disciples said in reply, “Lord, what shall we do? If the crowds do not hear your words, how will they hear ours?” Jesus said, “Wherever you preach the gospel, do not be afraid that men will kill you, for I am with you for ever” (lit. “to the age”).

XVIIb

ὁ Παυλος ἐγραψεν ἐν τη ἐπιστολῇ, τι οὖν ποιησωμεν; μενωμεν ἐν ἁμαρτια, ἵνα ἡ χάρις περισσευῇ; ἀλλ’ ὅς ἂν βλεψῇ την ἀγαπην του θεου οὐ δυναται ἁμαρτειν, και ὅς ἂν ἁμαρτη οὐ μη εἰσελθῇ εἰς την βασιλειαν των οὐρανων. ὁ Ἰησους ἦλθεν ἵνα ἔχωμεν ζωην, και ἵνα βοηθωμεν ἀλλήλοις. τηρωμεν τας ἐντολας αὐτου ἕως ἂν ἴδωμεν αὐτον ἐν τη

δοξῇ αὐτου. ἡ ἐλπις ἡμῶν ἐστὶν ἐν αὐτῷ ὥστε μη φοβηθῆναι μη καταλιπῇ ἡμᾶς. ὅταν εἰσελθωμεν εἰς πειρασμον δυναμεθα εἰπειν αὐτῷ, κυριε, μη ἀποστρεφῇς ἀπο του λαου σου.

XVIIIa

In the world it is clear that if anyone shouts he is honoured; but if anyone humbles himself, his glory is not manifested. A doctor treats and heals the poor, but no one loves him. But if he seeks the opinion of men and exalts his own wisdom, all men honour him and his house is filled. Do you not see that those who speak many words are called wise? Let us be glad therefore, and filled with joy that in heaven those who have been humbled will be exalted, and those who exalted themselves will be humbled. Man is not justified by his own wisdom, but by the love of God. The gospel witnesses that Jesus was crucified so that men might be justified, and so that in the last day he might save those who love him.

XVIIIb

ὁ Ἰησους εἶπεν, ἐὰν ἀγαπατε με, τηρησετε τας ἐντολας μου. ἀλλ’ εἰ θεωρουμεν τον κοσμον, ὁρωμεν ὅτι οἱ ἄνθρωποι οὐ ποιουσι τουτο. ἐπιθυμουσι της σωτηριας, ἀλλ’ οὐ θελουσι ταπεινουν ἑαυτους (ταπεινουσθαι). πεπληρωμενοι εἰσι της πονηριας και λατρευουσι τα εἰδωλα. αἰτησωμεν, τις δικαιουται τοις ἔργοις αὐτου; αἱ γραφαι μαρτυρουσιν ὅτι οὐδεις ἐστι δικαιος. δεῖ τον ἄνθρωπον σιωπᾶν ὅτε ὁ θεος λαλεῖ ἵνα φανεροι την ἀληθειαν αὐτου. ὅτε γεννᾶται εἰς τον κοσμον ἐκ την ἁμαρτιαν κρατησαι αὐτον και ἀγαπα την ἰδιαν δοξαν, και ὑποὶ ἑαυτον. αἰτωμεν τον θεον ἵασθαι την ἁμαρτιαν ἡμῶν και φανερον την δοξαν αὐτου ἐν ἡμῖν ἵνα ἀγαλλιωμεθα ἐν τη ἡμερᾷ του κυριου.

XIXa

A householder wished to go into another city and standing his servants in front of him he gave to them money

in order that they might work until he came. The servants stood and said to one another "What shall we do?" One said, "Let us buy sheep, so that we may sell the lambs and get money". But the other standing by the side said, "I will put my money in the bank, so that I may not lose it". The householder came and told them to render account. The one received five pieces of silver and deposited with his master ten; and the master said, "You have done well, I will set you up as ruler of the household". The other received two pieces of silver and repaid the two, and the master said in anger, "I know that you are a bad servant", and handed him over to the officers, so that he should be thrown into prison.

XIXb

ὁ Κύριος εἶπεν, ὅς ἂν ἔχῃ, αὐτῷ δοθησεται. εἰ θελομεν δεχεσθαι τὴν χάριν αὐτοῦ δεῖ ἡμᾶς δοῦναι αὐτῷ τὴν ἀγαπὴν ἡμῶν. ἐβλήθη ἡμᾶς ἐν τῷ κόσμῳ ἵνα ποιήσωμεν τὰ ἔργα αὐτοῦ, καὶ ἐὰν ποίωμεν τὸ θελημα αὐτοῦ ἀναστήσει ἡμᾶς ἐν τῇ ἐσχάτῃ ἡμέρᾳ. οἶδεν ὅτι ἐσμεν ἁμαρτωλοὶ, ἀλλ' ἀφήσει τὰ ἁμαρτήματα ἡμῶν καὶ παραστήσει ἡμᾶς ἐνώπιον τοῦ πατρὸς ὡς ἁγίους. δώμεν αὐτῷ τὴν ἀγαπὴν ἡμῶν ἵνα εἰδῶμεν τὸ θελημα αὐτοῦ καὶ ποιήσωμεν αὐτό. οὐχ ὡς Ἰουδᾶς προέδωκεν αὐτὸν τοῖς ἀρχιερεῦσι καὶ ἀπέδοτο τὸν δεσποτὴν αὐτοῦ, ἀλλ' ὡς οἱ μαρτυρεῖς ἐβλήθη τὰς ψυχὰς ὑπὲρ αὐτοῦ. λαβώμεν τὸ πανοπλίον τοῦ θεοῦ ἵνα στώμεν ἐν τῇ πονηρᾷ ἡμέρᾳ καὶ μὴ ἀποσταθώμεν ἀπ' αὐτοῦ.

XXa

Now I shall give you commands, you observe them.
Students, stand up—sit down.
First student, give me the book—take it.
Second student, write your name.
Third student, lift your hand—put it on the table.
Fourth and fifth students, go out of the room.
Sixth student, bring them into the room.

Seventh student, tell them to sit down.
Eighth student, touch your face.
Ninth student, stop sitting down, stand up.
Tenth student, tell him to sit down.

XXb

ἐγείρεσθε πρῶτῃ.
λουσασθε ὕδατι.
μὴ μένετε ἐν τῇ κλινῇ μακρὸν χρόνον.
ἀκούετε τὸν διδασκαλὸν καὶ μὴ κοιμηθῆτε ἐν τῇ σχολῇ.
γράψατε τοὺς σοφοὺς λόγους τοῦ διδασκαλοῦ.
ἀποκρίνασθε πρὸς τὰ ἐρωτήματα τοῦ διδασκαλοῦ ταχέως.
ἀναγινώσκετε τὰ βιβλία καὶ τηρεῖτε τοὺς λόγους αὐτῶν
ἐν ταῖς καρδίαις ὑμῶν.
μὴ πανεσθε εὐχέσθαι.

Examples from Greek poets in Lesson XX

1. All are kinsmen of the prosperous.
2. He who is ignorant of letters looks but does not see.
3. The wise learn many things from their enemies.
4. Evil communications corrupt good manners.
(But it is not certain whether Paul intended it to be poetry or not!)
5. If God is willing, all things become possible.
(This is a genitive absolute—see Lesson XXVI.)
6. For somehow there is this disease in tyranny—not to trust one's friends.
7. The body is mortal, but the soul immortal.

XXIa

Everyone says that man must do good, but everyone does not do it. Their word is true, but their actions false. For man is foolish and full of all kinds of injustice. Although he wishes to do good he practises evil, and his will is weak. Those who love the true love something great, but it is impossible always to speak the truth.

XXIb

ἡ ἀγάπη ἐστὶ μεγάλη καὶ ἀγαθὴ, καὶ οἱ ζητούντες τὴν ἀγάπην εὕρουν τὴν ἀληθινὴν χαρὰν. οἱ ἀφρονες εἰσὶ πληρεῖς τῆς ἀδικίας, καὶ οὐ ζητοῦσιν ἀγαθὰ. πάντες αὐτοὶ λεγούσι ψεῦδη, καὶ τὰ ἔργα πάντα πονηρὰ. εἰ ἄνθρωπος θελεῖ λεγεῖν τὰ ἀληθῆ καὶ ποιεῖν τὰ ἀγαθὰ εὕρισκει πολλὴν χαρὰν. ἀλλὰ οἱ ἄνθρωποι εἰσιν ἀσθενεῖς καὶ ἀπειροὶ τῆς δικαιοσύνης. πολλοὶ θελοῦσι ποιεῖν μεγάλα ἐν τῷ κόσμῳ καὶ λαβεῖν ζωὴν αἰώνιον, ἀλλὰ πλάνωνται. ἀδύνατον ἐστὶν ἄνθρωπον ἀσθενῆ ποιῆσαι τὸ ἀληθές τῇ δὲ χάριτι τοῦ θεοῦ πάντα δυνάτα.

XXIIa

1. It is better to be silent than to speak in vain.
2. No law is stronger than necessity.
3. Second thoughts are somehow wiser.
4. He who does most, sins most, amongst mortal men.
5. There is one man worse, another better, for the same work; but no one of men is himself wise for all things.
6. There was an oracle of Apollo in Delphi:
Sophocles is wise, Euripides wiser
But of all men the wisest is Socrates.
7. Half is more than the whole, as Hesiod says.
8. Water is best, as Pindar says.
9. The last error shall be worse than the first.
10. Be a slave freely—you will not be a slave.

XXIIb

ἀληθῶς ἡ ἀγάπη ἐστὶ τὸ μέγιστον δῶρον τοῦ θεοῦ ἀνθρώποις. ἡ σοφία ἀγαθὴ ἀλλ' ἡ ἀγάπη κρείσσων. ὁ φίλων ἰσχυροτέρος ἐστὶ τοῦ ἐχθροῦ (ἢ ὁ ἐχθρός), ὅτι μαλιστα δύναται ἀφιεῖν τὰς ἁμαρτίας. τὸ ἀγαπᾶν μείζον ἐστὶ τοῦ φιλεῖν (see Lesson XXV). ὁ φίλος ζητεῖ τὸ ἀγαθὸν τοῦ φίλου, ὁ δὲ ἀγαπῶν τιθεῖ τὴν ψυχὴν ὑπὲρ τοῦ ἀγαπητοῦ. ἡ ἀγάπη τοῦ Χριστοῦ μείζων ἐστὶ τῆς ἀγάπης πατρὸς. οἱ εὕρισκοντες αὐτὴν εὕρισκον χαρὰν καὶ εὕρισκον περισσοτέρον.

XXIIIa

1. Who knows whether to live is to die, and to die is reckoned below as living?
2. To love God with one's whole heart and to love one's neighbour as oneself is more than all burnt-offerings and sacrifices.
3. Before some came from James, Peter was eating with the Gentiles.
4. After they became silent James answered.
5. You have not, because you do not ask.
6. Jesus came into the world in order that sinners might be saved.
7. Lord, come down, before my child dies.

XXIIIb

πρὸ τοῦ ἔλθειν εἰς τὴν πόλιν δεῖ αἰτεῖσθαι (ἔρωταν) περὶ τῆς ὁδοῦ. μετὰ τὸ ἀκουσαί σε τούτο, δυνήσει ὁδὸν ποιεῖν ἐκεῖ, ἀλλὰ ἐν τῷ πορευέσθαι μὴ λαλήσης μηδενί. ἐὰν τις λεγῇ σοὶ εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ μὴ ἀκουσῇς αὐτοῦ. κλέψει τὸ ἀργυρίον σου ὥστε μὴ δυνασθαι σε ἀγοράσαι ἄρτον. πρὸ τοῦ αὐτὸν ἄρπαζειν σε φυγε. ὁ σοφὸς οὐ πιστεύει τοῖς μωροῖς (ἀφροσιν) οἱ λεγούσι πολὺ ἀργυρίον εἶναι ἐν τῇ πόλει διὰ τὸ γινῶναι ὅτι αὐτοὶ εἰσὶ μωροὶ (ἀφρονες). πρὸς τὸ λαβεῖν ἀργυρίον, δεῖ ἄνθρωπον ἐργάζεσθαι, διὰ τὸ εἰρηκεῖναι τὸν θεὸν τῷ Ἀδάμ ὅτι ἐν τῷ ἐργάζεσθαι δεῖ φαγεῖν.

XXIVa

And as he was going along by the sea of Galilee he saw Simon and Andrew, Simon's brother, casting nets in the sea. And he said to them, "Come after me". And leaving their nets they went after Jesus. And as they were going along, John and James, the sons of Zebedee, were in the boat. Jesus called them as they were mending their nets. When their father Zebedee saw Jesus he released them and said, "I am not the one to prevent

you, if you wish to go with him". And after Jesus had gone into the synagogue he began to teach, and he was teaching them as one having authority. And when a man with an unclean spirit came, the Pharisees said, "What will he do?" But Jesus knew their discussions and said in reply, "Why are you questioning amongst yourselves, saying, 'What will he do?' Whilst I am in the world I must work the works of my Father." And he said to the man, "Get up and come to me". And as Jesus said "Come out of him", the demon convulsed him and came out.

XXIVb

ὁ Σαυλος ἔλθων πρὸς τὸν ἀρχιερεᾶ ἤτησατο ἀπ' αὐτοῦ ἐπιστολάς πρὸς Δαμασκόν. ἤθελησε γὰρ ἐξελθὼν ἐκεῖ καὶ εὗρων τοὺς ὄντας τῆς ὁδοῦ ἀναγαγεῖν αὐτοὺς δεδεμένους πρὸς Ἱερουσαλὴμ. καὶ ἐγγιζόντος αὐτοῦ πρὸς Δαμασκόν ἐξαίφνης αὐτὸν περιήστραφεν φῶς ἐκ τοῦ οὐρανοῦ. καὶ ἤκουσεν φωνὴν λεγούσαν αὐτῷ, Σαουλ, Σαουλ, τί με διώκεις; οἱ ὄντες μετ' αὐτοῦ ἀκούοντες τὴν φωνὴν ἐφοβήθησαν, καὶ μὴ βλέποντες μηδὲν εἶπον ὅτι ἄγγελος μετ' αὐτοῦ λαλεῖ. ὁ δὲ Σαυλος ἀκούσας τὴν φωνὴν ἔπεσεν ἐπὶ τὴν γῆν, καὶ τῶν ὀφθαλμῶν ἀνεωγμένων οὐδὲν ἑβλεπεν. τότε μαθητὴς τις, ὀνόματι Ἀνανίας, ἀκούσας ἀγγελίαν ἀπὸ τοῦ κυρίου, ἀναστὰς ἦλθεν πρὸς τὸν οἶκον οὗ ὁ Σαυλος ἔμενε. τοῦ δὲ Σαυλοῦ προσευχομένου, ὁ Ἀνανίας ἔλθων πρὸς τὸν οἶκον εἰσῆλθεν. καὶ ἐπιθεὶς τὰς χεῖρας τῷ Σαυλῷ εἶπεν, ὁ Ἰησοῦς ὁ φανείς σοι ἐν τῇ ὁδῷ ἀπέστειλε με ἀνοίξαι τοὺς ὀφθαλμούς σου. καὶ ἐπιθέντος αὐτοῦ τὰς χεῖρας τῷ Σαυλῷ οἱ ὀφθαλμοὶ αὐτοῦ ἀνεώχθησαν καὶ ἀνεβλέπεν.

XXVa

1. If I spoke wrongly, immediately I repented.
2. If you are the son of God, come down from the cross.
(Imperative for indicative in present simple condition.)

3. If the dead are not raised, neither is Christ risen.
(A clear indication that the primary reference of the perfect is to the present state.)

4. If you wish to enter into life, keep the commandments.
5. If the salt is spoiled, with what shall it be salted?
6. If you forgive men their faults, your heavenly Father will forgive you also.

(Note: καὶ emphasizes ὑμῶν.)

7. If this plan is of men, it will be destroyed.
8. If the householder had known in what watch the thief was coming, he would have stayed awake.
(Pluperfect for aorist in protasis.)

9. Lord, if you had been here, my brother would not have died.

(Commentators produce all kinds of weird and wonderful explanations about why in a large number of places, of which this is a sample, the imperfect of εἶμι is found where an aorist would have been expected. Few seem to note the obvious point—there is no aorist of εἶμι.)

10. (a) If you had known me, you would have known my Father also.

(b) If you knew me, you would know my Father also.

(The tense in both parts is a pluperfect, but οἶδα is a defective verb, and the pluperfect is therefore usually equivalent to an imperfect. In sentence 8, however, the same tense is equivalent to an aorist, so it is grammatically possible to take it as either a past unfulfilled condition, or a present unfulfilled condition. You must decide from the context, but since here it is isolated, no decision is possible.)

11. If you were blind, you would not have sin.
12. If God were your father, you would love me.

XXVb

1. εἰ ἡ βασιλεία τῶν οὐρανῶν ἦν ἐντός ὑμῶν, ᾗδειτε ἂν τὴν εἰρηνὴν τοῦ θεοῦ ἐν ταῖς καρδίαις.

2. εἰ ἐποίησαμεν ταυτα, οὐκ ἂν ἤμεν ἀληθεῖς δούλοι του θεου.

(See note on sentence 9 above.)

3. ἔαν ὁ οἰκοδεσποτης εἶδῃ ποια φυλακη ὁ κλεπτης ἐρχεται, γρηγορησει.
 4. ἔαν ἀγαπατε με, τηρησετε τας ἐντολας μου.
 5. εἰ μὴ ὁ Ἰησους ἦλθεν προς την Ἱερουσαλημ, οὐκ ἂν ἔσταυρωθη.
 6. εἰ μὴ ἡ δικαιοσυνη ὑμων πλεων ἐστι ἢ των Φαρισαιων, οὐ μὴ δυνηθητε σωθηναι.
 7. εἰ ἤδεις το δωρον του θεου και τις ἐστιν ὁ αἰτουμενος ὕδωρ, ἦτεῖς ἂν αὐτον και ἐδίδου ἂν σοι ὕδωρ ζων.
 8. εἰ τι ἠδικησα, εἶπε μοι και μετανοησω.
 9. εἰ ἀνθρωποις ἀρεσκω, οὐκ εἰμι δούλος Χριστου.
 10. εἰ ἀληθως ἦσθα δικαιος, ἦδεις ἂν τουτο εἶναι ἁμαρτημα.

GREEK—ENGLISH VOCABULARY

ἀγαθος—good	ἀμφιβαλλω—cast (nets)
ἀγαλλιαομαι—I rejoice greatly	ἀμφοτεροι—both
ἀγαπαω—I love	ἀναγγελλω—I announce
ἀγαπη, -ης (f.)—love	ἀναγιγνωσκω—I read
ἀγαπητος—beloved	ἀναγκη, -ης (f.)—necessity
ἀγγελλω—I announce	ἀναπηδαω—I jump up
ἀγγελος, -ου (m.)—messenger	ἀναστασις, -εως (f.)—resurrection
ἅγιος—holy	ἀναφερω—I bring back
ἄγρος, -ου (m.)—field	ἀνεμος, -ου (m.)—wind
ἄγω—I lead	ἄνηρ, ἄνδρος (m.)—man
ἄγων, -ωνος (m.)—contest, game	ἄνθρωπος, -ου (m.)—man
ἀδελφος, -ου (m.)—brother	ἄνθρωπινος—human
ἀδικεω—I injure	ἀνοιγω—I open
ἀδυνατος—impossible	ἄξιος—worthy
ἀει—always	ἀπειρος—unskilled
ἀθανατος—immortal	ἀπο—from
ἄθωρος—innocent	ἀποθνησκω—I die
αἶθρ, -ερος (m.)—air	ἀποκρινομαι—I answer
αἷμα, -ατος (n.)—blood	ἀποκτεινω—I kill
αἶρω—I lift	ἀποστελλω—I send
αἰτεω—I ask	ἀποστολος, -ου (m.)—apostle
αἰτια, -ας (f.)—cause	ἀποστρεφω—I turn away
αἶων, -ωνος (m.)—age	ἄπτομαι—I touch
αἰωνιος—eternal	ἄπωλεια, -ας (f.)—destruction
ἀκονω—I hear	ἀργος—lazy
ἀκριβης—careful	ἄργυριον, -ου (n.)—silver, money
ἀκριβως—carefully	ἀριστερος—left (hand)
ἅλας, -ατος (n.)—salt	ἄριστος—best
ἀληθεια, -ας (f.)—truth	ἄρπαζω—I snatch, seize
ἀληθης—true	ἄρτος, -ου (m.)—bread
ἅλιζω—I salt	ἄρχιερεως, -εως (m.)—high priest
ἀλλα—but	ἄρχη, -ης (f.)—beginning, rule
ἀλλαχου—elsewhere	ἄρχομαι—I begin
ἀλλήλους—one another	ἄρχων, -οντος (m.)—ruler
ἄλλος—other	ἀσθενής—weak
ἁμαρτανω—I sin	ἀσπάζομαι—I greet
ἁμαρτημα, -ατος (n.)—sin	ἄστηρ, -ερος (m.)—star
ἁμαρτια, -ας (f.)—sin	αὕτη—this (fem.)
ἁμαρτωλος, -ου (m.)—sinner	αὐτος—he
ἄμνος, -ου (m.)—lamb	ἄφεσις, -εως (f.)—forgiveness
ἀμπελων, -ωνος (m.)—vineyard	

ἀφίημι—I forgive
ἀφρων—foolish

βαίνω—I go
βάλλω—I throw
βαπτισμα, -ατος (n.)—baptism
βαπτιστής, -ου (m.)—Baptist
βαπτω—I dip
βασίλεια, -ας (f.)—kingdom
βασίλευς, -εως (m.)—king
βιβλίον, -ον (n.)—book
βίος, -ου (m.)—life
βλαπτω—I injure
βλεπω—I see
βοάω—I call out
βοηθεω—I help
βουλή, -ης (f.)—counsel, plan
βουλομαι—I wish
βους, βοός (m.)—ox
βροτός, -ου (m.)—mortal man
βρώμα, -ατος (n.)—food

γάρ—for, because
γενεά, -ας (f.)—generation
γενναομαι—I am born
γενός, -ους (n.)—race, nation
γη, γῆς (f.)—earth, land
γίνομαι—I become
γινωσκω—I know
γλῶσσα, -ης (f.)—tongue
γναθος, -ου (f.)—jaw
γνώσις, -εως (f.)—knowledge
γονεύς, -εως (m.)—parent
γράμμα, -ατος (n.)—letter (of
alphabet)
γραμματεὺς, -εως (m.)—scribe
γραφῆ, -ης (f.)—writing (pl.—
the Scriptures)
γραφω—I write
γρηγορεω—I keep awake
γυνή, γυναικός (f.)—woman, wife

δαιμόνιον, -ου (n.)—demon
δέ—but
δεῖ—it is necessary
δεισιδαίμων—religious

δέκα—ten
δεκάτος—tenth
δένδρον, -ον (n.)—tree
δεξιός—right (hand)
δεομαι—I pray, beseech
δεσποτής, -ου (m.)—master
δεύτερος—second
δεχομαι—I receive
δῆλον—clear
δημός, -ου (m.)—people
διαβαίνω—I cross over
διαβολός, -ου (m.)—devil
διαθήκη, -ης (f.)—covenant, testa-
ment
διαλεγομαι—I discuss
διατριβή—I spend (time)
διαφερομαι—I differ
διδασκαλός, -ου (m.)—teacher
διδασκω—I teach
δίδωμι—I give
δικαίος—just, righteous
δικαιοσύνη, -ης (f.)—righteous-
ness
δικαίω—I justify
δικτυόν, -ον (n.)—net
διώκω—I pursue
δοξα, -ης (f.)—glory, opinion
δούλος, -ου (m.)—slave, servant
δυναμαι—I am able, I can
δύναμις, -εως (f.)—power
δύνατος—able, possible
δύο—two
δυσεντερία—dysentery
δώδεκα—twelve
δωρεάν—freely
δώρον, -ον (n.)—gift

ἐάω—I allow
ἐβδόμος—seventh
ἐγγίζω—I draw near
ἐγγύς—near
ἐγείρω—I rouse
ἐγώ—I
ἐθνος, -ους (n.)—tribe, nation
εἰ—if
εἰδωλόν, -ον (n.)—idol, image

εἰκοσί—twenty
εἰκὼν, -ονος (f.)—image, picture
εἰρήνη, -ης (f.)—peace
εἰς—into
εἰσαγω—I lead into
ἐκ, ἐξ—out of
ἐκάστος—each
ἐκκλησία, -ας (f.)—assembly,
church
ἐκκλινω—I bend
ἐκτός—sixth
ἐλεεω—I have mercy on
ἐλευθερία, -ας (f.)—freedom
ἐλευθερός—free
ἐλπίς, -ίδος (f.)—hope
ἐμβαίνω—I enter
ἐν—in, on
ἐνάτος—ninth
ἐνδύω—I put on
ἐνθαδὲ—here
ἐντολή, -ης (f.)—commandment
ἐνώπιον—in front of, before
ἐξ—six
ἐξουσία, -ας (f.)—authority
ἐπαγγελία, -ας (f.)—promise
ἐπαρχία, -ας (f.)—province
ἐπὶ—on
ἐπιθυμία, -ας (f.)—desire
ἐπικαλεω—I name
ἐπιστολή, -ης (f.)—letter, epistle
ἐργάζομαι—I work
ἐργατής, -ου (m.)—workman
ἐργον, -ον (n.)—work
ἐρημός, -ου (f.)—desert
ἐρις, -ίδος (f.)—strife
ἐρχομαι—I come, go
ἐρωτάω—I ask (question)
ἐσθίω—I eat
ἐστί—it is
ἐσχάτος—last
ἕτερος—other
ἔτος, -ους (n.)—year
εὖ—well
εὐαγγελίζομαι—I preach the gos-
pel
εὐαγγέλιον, -ον (n.)—gospel

εὐαγγελιστής, -ου (m.)—preacher,
evangelist
εὐθύς—immediately
εὕρισκω—I find
εὐσεβέω—I reverence
εὐτυχεω—I prosper
ἐχθρός, -ου (m.)—enemy
έχω—I have

ζηλωτής, -ου (m.)—jealous per-
son
ζητεω—I seek
ζωή, -ης (f.)—life
ζώνη, -ης (f.)—belt
ζῷον, -ον (n.)—animal

ἡγεμονεω—I govern
ἡγεμών, -ονος (m.)—leader, gover-
nor
ἥθος, -ους (n.)—manners, cus-
tom
ἡμεῖς—we
ἡμέρα, -ας (f.)—day
ἡμισυ—half
Ἡρώδης, -ου (m.)—Herod
ἦχος, -ους (n.)—sound

θαλάσσα, -ης (f.)—sea
θάνατος, -ου (m.)—death
θαυμάσιος—wonderful
θέλημα, -ατος (n.)—will
θέλω—I wish, will
θεός, -ου (m.)—god
θεραπεύω—I care for
θερμός—warm
θεωρεω—I look at, see
θνητός—mortal
θρίξ, τρίχος (f.)—hair
θρόνος, -ον (m.)—throne
θνηγάτηρ, -τρος (f.)—daughter
θύρα, -ας (f.)—door
θύσια, -ας (f.)—sacrifice

ἰαομαι—I cure
ἰατρός, -ον (m.)—doctor
ἰδῖος—own

ιερευσ, -εως (m.)—priest
 ιερον, -ου (n.)—temple
 ιερος—sacred
 Ἰησους, -ου (m.)—Jesus
 ἱματιον, -ου (n.)—garment
 Ἰορδανης, -ου (m.)—Jordan
 ἵστημι—I make to stand
 ισχυρος—strong
 ισχυω—I am strong, am able
 ἰχθυς, -υος (m.)—fish
 Ἰωαννης, -ου (m.)—John

καθαρος—pure
 καθεδρα, -ας (f.)—seat, chair
 καθίζω—I sit
 και—and
 καινος—new, fresh
 καιπερ—although
 καιρος, -ου (m.)—time, oppor-
 tunity

κακος—bad
 καλεω—I call
 καλος—good, beautiful
 καλως—well, beautifully
 καρδια, -ας (f.)—heart
 καρπος, -ου (m.)—fruit
 κατα—according to
 καταβαινω—I descend
 κατακρινω—I condemn
 καταλειπω—I leave, desert
 καταλυω—I destroy
 καταπινω—I drink up
 καταργεω—I cancel
 καταρτιζω—I mend
 καταστροφή, -ης (f.)—catastrophe
 κατω—below, downward
 κελευω—I command
 κερδος, -ους (n.)—gain
 κεφαλη, -ης (f.)—head
 κηρυσσω—I preach
 κινεω—I move
 κλεπτης, -ου (m.)—thief
 κλεπτω—I steal
 κλινη, -ης (f.)—bed
 κοιμαομαι—I go to sleep
 κοινωω—I defile

κορη, -ης (f.)—girl
 κοσμος, -ου (m.)—world
 κραζω—I cry out
 κρατεω—I seize, arrest
 κρατος, -ους (n.)—strength
 κρεας, -ατος (n.)—meat
 κριμα, -ατος (n.)—judgement,
 verdict
 κρινω—I judge
 κρισις, -εως (f.)—judgement
 κριτης, -ου (m.)—judge
 κροκοδειλος, -ου (m.)—crocodile
 κρυπτος—hidden, secret
 κρυπτω—I hide
 κυκλος, -ου (m.)—circle
 κυριος, -ου (m.)—lord
 κυων, κυνος (m.)—dog
 κωμη, -ης (f.)—village

λαλεω—I speak, say
 λαμβανω—I take, receive
 λαμπας, -αδος (f.)—lamp
 λαμπω—I shine
 λαος, -ου (m.)—people
 λατρενω—I serve, worship
 λεγω—I say
 λευκος—white
 λεων, -οντος (m.)—lion
 ληστης, -ου (m.)—robber
 λογος, -ου (m.)—word
 λουω—I wash
 λυπη, -ης (f.)—grief
 λυω—I loosen

μαθητης, -ου (m.)—student
 disciple
 μακαριος—happy, blessed
 μακρος—long
 μανθανω—I learn
 μαρτυρεω—I witness
 ματαιος—vain
 ματην—vainly
 μαχομαι—I fight
 μεγας—great, big
 μενω—I remain

μεσος—middle
 μετα—after, with
 μετανοεω—I repent
 μετρον, -ου (n.)—measure
 μηδεις—no one
 μην, μηνος (m.)—month
 μητηρ, μητρος (f.)—mother
 μικρος—small, little
 μισθος, -ου (m.)—reward
 μοιχευω—I commit adultery
 μονον—only
 μονος—alone
 μυστηριον, -ου (n.)—mystery
 μωραινω—I spoil
 μωρος—foolish

νεανιας, -ου (m.)—young man
 νεκρος—dead
 νεος—new, young
 νεφελη, -ης (f.)—cloud
 νηπιος, -ου (m.)—infant
 νοημα, -ατος (n.)—thought
 νομιζω—I think
 νομος, -ου (m.)—law
 νοσημα, -ατος (n.)—disease
 νυν—now
 νυξ, νυκτος (f.)—night

ογδοος—eighth
 οδος, -ου (f.)—way, road
 οδους, -οντος (m.)—tooth
 οίδα—I know
 οικεω—I dwell
 οικοδεσποτης, -ου (m.)—house-
 holder
 οίκος, -ου (m.)—house
 ὀλιγος—little, few
 ὀλοκαντωμα, -ατος (n.)—burnt
 offering
 ὀμιλια, -ας (f.)—relationship,
 association
 ὁμοιος—like
 ὁμολογεω—I confess
 ὄνομα, -ατος (n.)—name
 ὅπου—where
 ὅπως—how

ὄραμα, -ατος (n.)—vision
 ὁραω—I see
 ὀργη, -ης (f.)—anger
 ὀργίζομαι—I am angry
 ὀρθος—straight, right
 ὄρος, -ους (n.)—mountain
 ὅς—who
 ὅτε—when
 ὅτι—that, because
 οὐ—not
 οὐδεις—no one
 οὐρανός, -ου (m.)—heaven
 ὄς, ὠτος (n.)—ear
 οὗτος—this (mas.)
 οὕτως—thus
 ὄχλος, -ου (m.)—crowd
 ὀφειλω—I owe
 ὀφθαλμος, -ου (m.)—eye

παθημα, -ατος (n.)—suffering
 παθος, -ους (n.)—suffering
 παιδιον, -ου (n.)—child
 παιδισκη, -ης (f.)—maidservant
 παις, παιδος (m.)—boy, servant
 παλαιος—ancient
 πανδοχειον, -ου (n.)—inn
 πανδοχης, -εως (m.)—innkeeper
 πανοπλιον, -ου (n.)—armour
 παρα—alongside
 παραβολη, -ης (f.)—parable
 παραγγελια, -ας (f.)—command-
 ment
 παραδεισος, -ου (m.)—garden
 παραπτωμα, -ατος (n.)—fault
 παρθενος, -ου (f.)—girl, maiden
 παροικεω—I live with, dwell
 πας—every, all
 πασχω—I suffer
 πατηρ, πατρος (m.)—father
 πανω—I stop
 πειθω—I persuade
 πειρασμος, -ου (m.)—trial, temp-
 tation
 πεμπτος—fifth
 πεμπω—I send
 πεντε—five

πεντηκοστος—fiftieth
 περι—about, around
 περιπατεω—I walk about
 περισσευω—I abound
 περισσόν—abundantly
 πηρα, -ας (f.)—bag
 πινω—I drink
 πιπτω—I fall
 πιστευω—I believe
 πιστις, -εως (f.)—faith
 πιστος—faithful
 πλαναω—I deceive
 πλανη, -ης (f.)—error
 πληθος, -ους (n.)—crowd
 πληρης—full
 πληροω—I fill
 πλησιον—near
 (ὁ πλησιον—neighbour)
 πλοιον, -ον (n.)—ship, boat
 πνευμα, -ατος (n.)—wind, spirit
 ποιεω—I do, make
 ποιμην, -ενος (m.)—shepherd
 ποιος—of what kind?
 πολις, -εως (f.)—city
 πολιτης, -ον (m.)—citizen
 πολυς—much (pl. many)
 πονηρος—wicked
 πορευομαι—I go, journey
 ποταμος, -ον (m.)—river
 πους, ποδος (m.)—foot
 πρασσω—I do, practise
 πρεσβυτερος, -ον (m.)—elder
 προβατον, -ον (n.)—sheep
 προς—to
 προσευχομαι—I pray
 προσηλυτης, -ον (m.)—stranger,
 proselyte
 προσκυνεω—I worship
 προσωπον, -ον (n.)—face
 προφητης, -ον (m.)—prophet
 πρωϊ—early in the morning
 πρωτος—first
 πτωχος—poor
 πυρ, πυρος (n.)—fire
 πως—how

ῥημα, -ατος (n.)—word
 σαββατον, -ον (n.)—Sabbath
 σαλπιγξ, -ιγγος (f.)—trumpet
 σαρξ, σαρκος (f.)—flesh
 σημειον, -ον (n.)—sign, miracle
 σιγαω } I become silent
 σιωπαω } I remain silent
 σκια, -ας (f.)—shadow
 σκηνη, -ης (f.)—tent
 σκοτος, -ους (n.)—darkness
 σοφια, -ας (f.)—wisdom
 σοφος—wise
 σπειρω—I sow
 σπερμα, -ατος (n.)—seed
 σταυρωω—I crucify
 σταχυς, -υος (m.)—ear (of corn)
 στομα, -ατος (n.)—mouth
 στρατιωτης, -ον (m.)—soldier
 στρεφω—I turn
 συ—you (sing.)
 συγγενης—akin, kinsman
 συναγωγη, -ης (f.)—synagogue
 συνερχομαι—I come together
 συνιημι—I understand
 σχισμα, -ατος (n.)—division
 σχολη, -ης (f.)—leisure, school
 σωζω—I save
 σωμα, -ατος (n.)—body
 σωτηρ, -ηρος (m.)—saviour
 σωτηρια, -ας (f.)—salvation

ταλαντον, -ον (n.)—talent
 ταπεινωω—I humble
 ταχεως, ταχυ—quickly
 τεκνον, -ον (n.)—child
 τελεω—I complete
 τελος, -ους (n.)—end
 τελωνης, -ον (m.)—tax-collector
 τερας, -ατος (n.)—wonder,
 miracle
 τεταρτος—fourth
 τεχνη, -ης (f.)—art, skill
 τηρεω—I watch, keep
 τι;—what?
 τιθημι—I place

τικτω—I bring forth (child)
 τιμαω—I honour
 τιμωρεω—I punish
 τις;—who?
 τις—someone, anyone
 τοπος, -ον (m.)—place
 τότε—then
 τουτο—this (neut.)
 τραπεζα, -ης (f.)—table
 τριτος—third
 τυπτω—I strike
 τυραννις, -ιδος (f.)—absolute rule,
 tyranny
 τυραννος, -ον (m.)—absolute
 ruler, tyrant

υδωρ, υδατος (n.)—water
 υιος, -ον (m.)—son
 υμεις—you (pl.)
 υμνος, -ον (m.)—hymn
 υπαγω—I return
 υπακουω—I obey
 υπαρχει—it exists, it is
 υπηρετης, -ον (m.)—attendant,
 officer
 υπο—under, by
 υποζυγιον, -ον (n.)—yoke-animal
 υποκριτης, -ον (m.)—play-actor,
 hypocrite
 υπολαμβάνω—I think, conjec-
 ture
 υς, υος (m.)—pig
 υψωω—I lift up, exalt

φανερος—clear, manifest
 φανερωω—I make clear
 φερω—I carry
 φεugω—I flee
 φημι—I say
 φθειρωω—I destroy
 φιλεω—I love
 φιλος, -ον (m.)—friend
 φλοξ, φλογος (f.)—flame

φοβεω—I terrify
 (φοβεομαι—I fear)
 φοβος, -ον (m.)—fear
 φονευω—I murder
 φονος, -ον (m.)—murder
 φροντις, -ιδος (f.)—thought,
 anxiety
 φυλακη, -ης (f.)—prison
 φυλαξ, -ακος (m.)—guard
 φυλασσω—I guard
 φυλλον, -ον (n.)—leaf
 φωνεω—I call
 φωνη, -ης (f.)—voice, sound
 φως, φωτος (n.)—light

χαιρω—I rejoice
 χαρα, -ας (f.)—joy
 χαρακτηρ, -ηρος (m.)—character,
 letter (of alphabet)
 χαρις, -ιτος (f.)—grace
 χειμων, -ωνος (m.)—winter
 χειρ, χειρος (f.)—hand
 χιτων, -ωνος (m.)—shirt, tunic
 χλωρος—green
 χρημα, -ατος (n.)—thing, posses-
 sion (pl. money)
 χρησμος, -ον (m.)—oracle
 χρηστος—kind, good
 χρονος, -ον (m.)—time
 χρυσος, -ον (m.)—gold
 χωρα, -ας (f.)—country

ψευδης—false
 ψευδομαρτυρεω—give false wit-
 ness
 ψευδος, -ους (n.)—lie
 ψευστης, -ον (m.)—liar
 ψυχη, -ης (f.)—soul, life

ὧδε—here
 ὥρα, -ας (f.)—hour
 ὥς—as
 ὥσπερ—as
 ὥστε—so that

ENGLISH—GREEK VOCABULARY

(Genders of nouns are given in the Greek-English vocabulary only)

able (adj.)—δυνατος	become—γινομαι
able, I am—δυναμαι	bed—κλινη
abound—περισσεύω	before (place)—ένωπιον
about—περι	begin—ἀρχομαι
abundantly—περισσον	beginning—ἀρχη
according to—κατα	believe—πιστενω
account—λογος	beloved—ἀγαπητος
(give account—λογον δουναι)	below—κατω
age—αἰων	belt—ζωνη
air—αἰθηρ	bend—κλινω, ἐκκλινω
akin—συγγενης	beseech—δεομαι
all—πας	best—ἀριστος
allow—ἐαω	big—μεγας
alone—μονος	blessed—μακαριος
alongside—παρα	blood—αἷμα
although—καιπερ	boat—πλοιον
always—ἀει	body—σωμα
ancient—παλαιος	book—βιβλιον
and—και	born, I am—γενναομαι
anger—ὀργη	both—ἀμφοτεροι
angry, I am—ὀργιζομαι	boy—παις
animal—ζων	bread—ἄρτος
announce—ἀγγελλω	bring—φερω
answer—ἀποκρινομαι	(bring back—ἀναφερω)
apostle—ἀποστολος	bring forth (child)—τικτω
armour—πανοπλιον	brother—ἀδελφος
art—τεχνη	but—ἀλλα, δε
as—ὥς	by—ὑπο
ask (question)—ἐρωταω	call—καλεω
assembly—ἐκκλησια	call (by name)—ἐπικαλεω
attendant—ὑπηρετης	call out—φωνεω
authority—ἐξουσια	can—δυναμαι
bad—κακος	cancel—καταργεω
bag—πηρα	care for—θεραπενω
baptism—βαπτισμα	careful—ἀκριβης
Baptist—βαπτιστης	carry—φερω
bark—φωνεω	cast (net)—ἀμφιβαλλω
beautiful—καλος	catastrophe—καταστροφη
because—ὅτι, γαρ	cause—αἰτια

cease—πανομαι
chair—καθεδρα
child—παιδιον, τεκνον
circle—κυκλος
citizen—πολιτης
city—πολις
clear—φανερως
cloud—νεφελη
come—ἐρχομαι
come together—συνερχομαι
command—κελενω, παραγγελλω
commandment—ἐντολη,

παραγγελια

complete—τελειω
condemn—κατακρινω
confess—ὁμολογεω
conjecture—ὑπολαμβάνω
contest—ἀγων
counsel—βουλη
country—χωρα
crocodile—κροκοδειλος
cross over—διαβαινω
crowd—ὄχλος, πληθος
crucify—σταυρω
cry out—κραζω, βοαω
custom—ἥθος

darkness—σκοτος
daughter—θυγατηρ
day—ἡμερα
dead—νεκρος
death—θανατος
deceive—πλαναω
defile—κοινοω
demon—δαιμονιον
desert (n.)—ἐρημος
desert (vb.)—καταλειπω
desire—ἐπιθυμew
destroy—καταλνω
destruction—ἀπωλεια
devil—διαβολος
die—ἀποθνησκω
differ—διαφερομαι
dip—βαπτω
disciple—μαθητης
discuss—διαλεγομαι

disease—νοσημα
division—σχισμα
do—ποιεω, πρoσσω
doctor—ιατρος
dog—κυν
door—θυρα
draw near—ἐγγιζω
drink—πινω
drink up—καταπινω
dwell—παροικεω, οἰκew
dysentery—δυσεντερια

each—ἐκαστος
ear—οὖς
ear (of corn)—σταχυς
early—πρωῖ
earth—γη
eat—ἐσθιω
eighth—ὀγδοος
elder—πρεσβυτερος
elsewhere—ἀλλαχου
end—τελος
enemy—ἐχθρος
enter—ἐμβαινω
error—πλανη
eternal—αἰωνιος
evangelist—εὐαγγελιστης
every—πας
exists—ὑπαρχει
eye—ὀφθαλμος

face—προσωπον
faithful—πιστος
fall—πιπτω
false—ψευδης
father—πατηρ
fault—παραπτωμα
fear (n.)—φοβος
fear (vb.)—φοβεομαι
field—ἀγρος
fifth—πεμπτος
fiftieth—πεντηκοστος
fight—μαχομαι
fill—πληρω
find—εὕρισκω
fire—πυρ

first—πρωτος
 fish—ἰχθυς
 five—πεντε
 flame—φλοξ
 flee—φευγω
 flesh—σαρξ, κρεας
 food—βρωμα
 foolish—ἀφρων, μωρος
 foot—πους
 for (because)—γαρ
 forgive—ἀφίημι
 forgiveness—ἀφεσις
 fourth—τεταρτος
 free—ἐλευθερος
 freedom—ἐλευθερια
 freely—δωρεαν
 friend—φίλος
 from—ἀπο
 fruit—καρπος
 full—πληρης

 gain—κερδος
 game—ἄγων
 garden—παράδεισος
 garment—ἱμάτιον
 generation—γενεα
 Gentiles—ἔθνη
 gift—δωρον
 girl—κορη, παρθενος
 give—δίδωμι
 glory—δοξα
 go—βαίνω, ἔρχομαι, πορεύομαι
 god—θεος
 gold—χρυσος
 good—ἀγαθος, καλος
 gospel—εὐαγγέλιον
 govern—ἡγεμονεύω
 governor—ἡγεμων
 grace—χάρις
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 greet—ἀσπάζομαι
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 guard (n.)—φυλαξ
 guard (vb.)—φυλάσσω

hair—θρίξ
 half—ἡμισυ
 hand—χειρ
 happy—μακαριος
 have—ἔχω
 he—αὐτος
 head—κεφαλή
 heal—ἰαομαι
 hear—ἀκούω
 heart—καρδία
 heaven—οὐρανός
 help—βοηθεύω
 here—ἐνθαδε, ὧδε
 Herod—Ἡρῳδῆς
 hidden—κρυπτός
 hide—κρυπτόω
 high priest—ἀρχιερεὺς
 hold—κρατέω
 holy—ἅγιος
 honour—τίμαω
 hope—ἐλπίζω
 hour—ὥρα
 house—οἶκος
 householder—οἰκοδεσποτής
 how—ὅπως
 human—ἄνθρωπινος
 humble—ταπεινός
 hypocrite—ὑποκριτής

I—ἐγώ
 idol—εἰδωλόν
 if—εἰ
 image—εἰκὼν, εἰδωλόν
 immediately—εὐθύς
 immortal—ἀθάνατος
 impossible—ἀδύνατος
 in—ἐν
 infant—νηπιός
 injure—βλάπτω, ἀδικέω
 inn—πανδοχεῖον
 innkeeper—πανδοχεὺς
 innocent—ἄθωπος
 into—εἰς
 is—ἐστί
 it—αὐτό

jaw—γνάθος
 jealous—ζηλωτής
 Jesus—Ἰησοῦς
 John—Ἰωάννης
 Jordan—Ἰορδάνης
 judge (n.)—κριτής
 judge (vb.)—κρίνω
 judgement—κρίμα, κρίσις
 jump up—ἀναπηδάω
 just—δίκαιος
 justify—δικαίω

kill—ἀποκτείνω
 kind—χρηστός
 king—βασιλεὺς
 kingdom—βασιλεία
 kinsman—συγγενής
 know—γινώσκω
 knowledge—γνώσις

lamb—ἄμνος
 lamp—λαμπάς
 large—μακρός
 last—ἔσχατος
 law—νόμος
 lazy—ἀργός
 lead—ἄγω
 leader—ἡγεμὼν
 leaf—φύλλον
 learn—μανθάνω
 leave—λείπω, καταλείπω
 left (hand)—ἀριστερός
 leisure—σχολή
 letter (of alphabet)—γράμμα
 letter (epistle)—ἐπιστολή
 liar—ψευστής
 lie—ψεύδος
 life—ζωή, βίος
 lift—αἶρω
 lift up—ὑψόω
 light—φῶς
 like—ὅμοιος
 lion—λέων
 little—μικρός
 live—ζάω
 live with—παροικέω

long—μακρός
 look at—βλέπω, θεωρῶ
 loosen—λύω
 lord—κύριος
 love (n.)—ἀγάπη
 love (vb.)—ἀγαπάω, φιλέω

maiden—παρθένος
 maidservant—παιδίσκη
 man—ἄνθρωπος, ἄνθρω
 manifest—φανερός
 manners—ἥθος
 many—πολλοί
 master—δεσποτής
 measure—μέτρον
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 mercy—ἐλεος
 messenger—ἄγγελος
 middle—μέσος
 miracle—σημεῖον, τέρας
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 month—μήν
 mortal—θνητός
 mother—μητήρ
 mountain—ὄρος
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 move—κινέω
 much—πολύς
 murder (n.)—φόνος
 murder (vb.)—φονεύω
 must—(use δεῖ)
 mystery—μυστήριον

name (n.)—ὄνομα
 name (vb.)—ἐπικαλέω
 nation—γενός, ἔθνος
 near—ἐγγύς
 necessary, it is—δεῖ
 necessity—ἀνάγκη
 net—δίκτυον
 new—καινός, νεός
 night—νύξ
 ninth—ἐνάτος
 nobody—οὐδείς, μηδείς
 not—οὐ, μή

obey—ὕπακουω
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 on—ἐν, ἐπὶ
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 righteous—δικαίος
 righteousness—δικαιοσύνη
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